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UNITY

A MAGAZINE DEVOTED TO CHRISTIAN HEALING.

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

SPEAK TO ME

Speak low to me, my Savior, low and
sweet,
From out the hallelujahs, sweet and
low,
Lest I should fear and fall and miss
thee so,
Who art not missed by any that entreat.

—Elizabeth Barrett Browning.

BIBLE ALLEGORIES

CHARLES FILLMORE

MANY passages of Scripture, as rendered in the Authorized and Revised versions of the Bible, are difficult to understand—because of poor translation or lack of understanding on the part of the reader. In the Lord's Prayer, for example, we have the statement, "Lead us not into temptation," implying that the Lord tempts us. This idea has been a stumblingblock in the way of those who sought to confirm their belief in the great truth that God is good and God is all. A more careful translation of the passage, according to a good authority, is: "Be with us in the day of testing." This translation seems quite reasonable. In the development of the soul there are times when we are tested, as it were, by Spirit. We have not far to seek for examples of this; we have them on every side. When we become aware of our untried forces we are tested.

So when we pray, "Lead us not into temptation," we should feel that we are asking not to be delivered from the law, but to have the strength to reinforce the weak places in our own characters, in our relation to the law. Man must be made strong; he can gain strength by exercising his powers according to law. We all need the strengthening realization that the omnipotent Good is with us in every testing, temptation, and experience.

The Bible is the simplest and at the same time the greatest of all books. It is great because it deals with great matters in simple ways. It dispenses with unnecessary verbiage and goes directly to the heart of the subject.

We have not understood the depth and the height of the simple allegories and symbols that are found all through the Bible. They are condensed explanations of the underlying laws of existence. If an average man

were to write a description of creation he would make time a necessary element, but the author of Genesis is not caught in this trap of mortality. He begins: "In the beginning God created."

One of the world's deep thinkers says that men have eliminated the concept of eternity and in its place have put an idea of limited time. Time is a human invention, and acts as a barrier to a broad concept of creative processes.

All attempts to find a date for the beginning of man are futile. Years are based upon passing events, and when the events have passed the years go with them. States of mind make events; new states of mind are constantly being formed, consequently every moment is to the individual the beginning of a new creation. It is of no practical value to a man to know that the world has journeyed around the sun six thousand or six million years. The important thing is to know man's relation to the creative law. The Bible puts history before us as if we were part of every event—and we are. The one Mind is moving in its realm of ideas "in you all, through you all, and above you all."

The allegory of the Garden of Eden represents the development of ideas in individual consciousness. Creation is not the evolution of a planetary system; it is the evolution of ideas in mind; it is the development of character, hence the one object of all creative processes is to make man.

In the development of character the factors described in the allegory of Genesis are active in every one of us at the present moment; creation is going on right now. The reason why God created man potentially perfect and then put him to the task of proving it is found in that mysterious something called self-identity. Man makes himself after the pattern designed by the great Architect. In proving his ability to carry out the divine plan he proves himself.

As we study mind we find that every thought expresses itself; that the formless and the formed go hand in hand; that an idea in mind must immediately take form as a mental picture, which in due process of evolution is clothed upon with substance and life—"a local habitation and a name."

Three fundamental factors are at the base of all manifestation, viz: intelligence, life, substance. Divine intelligence reveals perfect ideals as the basis of existence. To conceive of the basis of existence as other than perfect is to "eat" or appropriate thoughts of good *and* evil. The visualizing of a realm of opposites leads to all kinds of inharmonies. It is the "serpent," the most "subtle of all the beasts of the field," that suggests to man this realm of opposites. The serpent represents life, in which are vibration, color, sound—all sensation. Sense consciousness is another name for the serpent. The word "sensation," either written or spoken, suggests the sinuous movement and the warning hiss of the serpent. The life idea is manifested in sinuous shape in the mighty lightning's flash, darting from sky to earth, as well as in the subtle sensations that sweep through the soul.

The elemental forces of the body are serpents. They dart to the body's remotest part in obedience to thought, and they give us either pleasure or pain.

The soul (Eve) is attracted by the sensory realm, and is psychologized by its promises of pleasure. The sensory is a "delight to the eyes," and "good for food," and to be desired to make one wise. It is sensation that makes food taste good. When we eat for pleasure only, pain is not far away. When we indulge any of the sensations of the flesh for the mere pleasure that accompanies the act, we are following the delusive suggestions of the serpent, instead of listening to the Word of God. Pain, disease, and finally death always result from such transgression of the divine law.

One of the attributes given to man by the Creator

is mentioned in the first chapter of Genesis as "dominion." God ordained that man have dominion over the "fish of the sea," the "fowls of the air," and the "cattle." God is Spirit, and his creations are spiritual, consequently this is a symbolical description of spiritual ideas and their relation in the created universe.

Life is fundamental in all existence. The most vital word in any or all languages is "life." Without life there could be no existence, no faith, hope, charity. Without life there is no achievement, no fear, no courage, no devotion, no sacrifice, no anything. "God" and "heaven" are beautiful words. Without life there is no belief in them. Life is so great in man's estimation that he often uses the word "living" as representing all existence. But life is not all of existence; love, substance, power, intelligence all play their parts, and above all is man—I AM identity.

All ideas, words, and states of consciousness are folded in a pulsating sea of life. It is therefore rational to assume that the "fish of the sea" represent life ideas in a negative thought environment; "fowls of the air," life ideas in a positive thought environment; and "cattle," life ideas in a neutral thought environment. Man is the directive power in all these expressions of Divine Mind. It follows then that man must sit on the throne of his dominion over all the issues of life. "He that overcometh, I will give to him to sit down with me in my throne."

When in the pursuit of his earthly loves, man loses sight of God, he becomes unbalanced. This truth applies to all who are so enamored of the outer that they lose dominion over the inner. When man gives himself up to the uncontrolled enjoyment of sense life, he loses his dominion and must suffer the consequences of transgressed law. He should listen to the voice of wisdom and should discipline the "beasts of the field"—the life forces in the natural world.

Man should be ever on the alert in the maintenance of his dominion and mastery over all the ideas of the mind and the sensations of the body. The wise man never gives himself up to pleasure seeking in the world or in his body. Everything has its use in the divine economy, and man as the master builder should ever be seeking to carry out the divine plan.

In a practical application of the allegory of Genesis, let every man ask himself: "Am I entangled in the coils of the serpent of sense?" The Scriptures say that the serpent was the most subtle of all the beasts of the field that the Lord God created. The elemental life forces of your body are little serpents. They are very obedient to your thought. You can, through your thinking about some sense pleasure, concentrate these little life-givers about that function and make them bend all their energies to give you pleasure. But remember, in so doing you may be robbing some other function of its life and causing it to deteriorate.

When a man gives himself up to the sensation of sex he eats from the tree of life until his body is depleted in every function; even sex itself dies of its own ignorance. Few dare to preach to the world that unrestrained indulgence in sex sensation is the cause of death, but men of science know that the indictment is true.

What is the remedy that will end sexual indulgence? Conservation, mastery, control. Man must control every one of the elemental forces of his being. In other words, instead of being tempted by the devil of sensation, instead of giving up to the mere pleasure of living, he should study the object of life as a whole, and master all of life's activities.

Two ways of living are open to man: One is Satan's way—based on the argument that by experience in evil man gains, by contrast, a concept of good; the other is God's way, based on the premise that, by experiencing good, man sees evil to be unreal and unneces-

sary. Every man and every woman in the world is taking one or the other of those ways in the development of character. Good and evil seem to be pitted against each other in the world, and yet it is not necessary for man to eat of the tree of good and evil; he need not have a knowledge of evil in order to realize the allness of good. If he follows God's way, which is to know the good first, last, and always, man will so charge his mind with goodness that evil will be to him total unreality.

THE POWER OF BLESSING

Very few persons realize the creative, constructive power contained in a word of blessing. The simple act of blessing sets up a state of harmonious feeling in the soul; this magnifies the particular good which calls forth the words, and it increases all other good that may be our portion. It also multiplies the power to attract still greater good, until good meets us at every turn.

By blessing ourselves, our circumstances, our environment, we advance a long way on the road to satisfaction and perfect peace—satisfaction, because through blessing the beauty of our perfect body, we create just such a body, according to the law, "As he thinketh within himself, so is he." Blessing the mentality quickens it into keener and truer activity, and deepens the understanding. Blessing the Spirit of Wisdom, which illumines and fills our consciousness with its presence, causes us to realize that "all things whatsoever the Father hath are mine." This realization brings satisfaction in all its fullness; it also brings peace, because the joy of perfection brings peace as a natural result.—*Jennie H. Croft.*

A subscription to The Christian Business Man will prove an asset to any man who is attempting to apply practically the teachings of Jesus Christ.

THE LIVING FAITH

HORATIO W. DRESSER

FAITH is sometimes disparaged by people who are well informed in modern knowledge, for it seems to belong to the world's childhood and to have no place in the life of man in his maturity. But faith appears and reappears in varied forms through the whole of human development. It should be understood in relation to our whole nature, and not identified with belief—with what is intellectual.

In a certain stage of religious development, it is true, faith has been regarded as a virtue. It was supposed to be a duty to adhere with firm faith to every item of the creed, even though some items seemed absurd. We have among us still a group of people, more recently known as fundamentalists, who hold it to be a solemn duty to believe in all seriousness and literalness everything that is in the Bible, taken just as it reads. We have those for whom faith means little more than defending the creeds, as if there were no such thing as progress in spiritual enlightenment.

However, faith in relation to knowledge is understood in a very different sense by the progressives. Faith supplements knowledge, runs on before, opens up new fields, anticipates greater power, new attainments. No advance in real knowledge has ever been made without faith that somehow, sometime, the hypothesis or hope in question would be made good. Every pioneer in science has made his venture by an act of faith. Our knowledge is so limited in some directions that we habitually add in terms of faith what we cannot yet demonstrate.

Still more, faith brings the whole mind into action, whereas in intellectual matters we are likely to move within a very limited sphere of thought. We depend more on faith in making an individual venture than in

matters in which faith supplements ordinary knowledge. Faith not only inspires the discoverer to sail forth over unknown seas, to explore parts of the world hitherto unknown, but spurs man to attainment in many experiences closer at home, experiences in which everything turns upon readiness to make the decisive step. Life calls upon us, where we see in part, as "in a mirror, darkly," to press on as if we saw face to face. It is through acts of faith that we realize the self, round out character, live creatively. Faith contributes what has been called the dynamic element, the primal urge which sends us forth to attain fullness of life. Again, it enables us to work with power to achieve an end that we believe is supremely worth while. In the same way faith enables us to stand by a friend, to succor a friend in need, true to what is best in him, despite any condemnation that may be put upon him. Faith stands by the soul, discerns the heart, trusts what is inward, is real, is true, whatever the appearances to the contrary.

Thus it becomes clear that faith is akin to intuition. It is in this sense that faith has been called "the assurance of *things* hoped for." Through faith we intuitively discern the essence or heart of the great truths that we seek, the principles by which we endeavor to live. We discern the essence long before we are able to bring it into anything like fullness of expression. Faith encourages us to make trial of what we have seen intuitively as a possibility. Venturing to take the first step, we find ourselves taking other steps. In time we see the reasons for the faith that is in us, realize that it is a real light which will continue to illumine our pathway. Seeing the reasons, we also understand the laws and conditions. Having made the venture and proved what we foresaw, we are ready to make a greater step and achieve still more.

Now let us consider the practical value of faith as we find it taught in the New Testament. Faith in this

sense of the word is a spiritual principle yielding power to quicken the soul in all its needs. The first word is uttered tremblingly, it may be: "I believe; help thou mine unbelief." But faith in its fullness is also suggested by the passages in which Jesus shows its power over the trials and the ills of life: "Thy faith hath made thee whole." Those who gave themselves in entirety, who opened the spirit to receive divine life, were ministered to without limit; whereas in towns where unbelief prevailed, works of healing were not wrought. Faith expresses in one word the whole ideal of receptivity, response, affirmation. It begins the moment that the soul, turning from its negations—its doubts, fears, hesitancies—adopts the affirmative attitude and looks toward success, anticipates victory, wants it enough to do what is essential to having it, that is, to take an actual step toward it. By contrast, we may say that any state of mind less than this in power does not represent the soul in its true nature. The faith that makes wholeness is the faith that summons the soul into power, life, energy.

It is very important then to distinguish between beliefs or creeds, involving tenets—such as the doctrine of the Trinity, of the bodily resurrection, or the virgin birth—and faith as an exercise of spiritual power bringing results in mind and in body. For it has been customary to "defend the faith," that is, to contend for doctrine, and to hold that a man has done his full duty if he thus rises in defense. Faith as dynamic or practical is radically different. Instead of putting one's mind into a doctrinal attitude, as if all Christian truth depended on defending a theological system, one puts the spirit into an attitude to be guided, to realize divine truth as eternally here, as manifesting itself anew to those who are willing to do their part in the living present. The present in its best estate is always the field for the exercise of faith. When we fear, anticipating trouble, trying to solve problems with anxious thought, we are liv-

ing in a theoretical future. Always when we come back to the present to ask whether we have the word which is for today, we find that we have it and that the more deeply we enter into the truth for today the less we need think about our future. Indeed, the supreme test of faith is to give ourselves fully to the divine presence in the living moment that now is, trusting wholly that the next moment will develop out of this and will lead to all the others.

Sufficient to the day is its own problem. Sufficient too is the power coming today to meet the need immediately before us. It is for this present need that the Father has provided in all-foreseeing wisdom. He has provided for other needs, too, but in their proper order, in connections which have not yet disclosed themselves.

Here, for many of us, is the real struggle. We are likely to put off the day of beginning, to wait for more favorable conditions to turn up, for somebody to come and make the effort for us; or, we wait for more knowledge. But faith, as an intuitive essence, is already by implication greater than the supposed knowledge for which we wait. Intuitively we already possess what we need. Inwardly the spirit already is created in the divine image and likeness; hence, inwardly the spirit already is in its wholeness or integrity what it would be in manifestation.

Whenever we have true faith in another person, then, what we discern is this wholeness of heart. To keep one's eye single to that is to see far beyond the limitations and difficulties that beset the mind in its woes and miseries. So too the true act of faith by which we endeavor to heal or to be healed is the one in which we call in our scattered activities and concentrate upon the ideal, upon the divine essence. The simple-minded people who manifested such faith in Jesus gave themselves thus fully to their experience, by instinct as it were, without qualification. Many of us have found it necessary

gradually to think ourselves into the attitude through which we enter into faith in fullness of expression. The simpler minded people show by contrast how far some of us have departed from this whole-hearted response.

Experience shows that power to put ourselves into an attitude to receive spiritual life at will increases with our efforts. For all of us the acquisition of faith is a growth. When we first begin to acquire it we may fall far short of having faith as a grain of mustard seed. But as time passes and evidences accumulate to show that there really is a spiritual law over all things, we realize the deep meanings of the months and the years that have gone; we see that we have been wisely led, tenderly cared for, and that the events of life have succeeded one another in divine order. This being so, how foolish seem our fears! How absurd it would be to doubt! Why not then give ourselves more fully to the opportunity that is at hand, profiting by what life has taught us in the past?

Reasoning in this way about our own past, we may grow steadily into what has been called a constructive faith, that is, a faith that adds to itself by bringing together evidences from all parts of our experience. So we see in every truth that through the whole of life there has been one divine law. Out of experience in this way we may construct the equivalent of the old creeds, that is to say, a living creed testified to by things seen and done, by actual demonstrations. Such a living faith or gospel was implied in the works of Jesus. Such indeed is the ideal of the fullness of life. To grow in allegiance to that ideal is to find all other matters falling into appropriate or secondary places. Best of all, increase in knowledge of the gospel of the fullness of life means increase of power to help others to develop faith, first in their more urgent needs, then in the little details of daily life, and later in the realm of the understanding, through which one's constructive faith is acquired.

AUTHORITY FOR TITHING

THEODOSIA DEWITT SCHOBERT

IN ORDER to get at a right solution of the problem of tithing, we think it best first to take up the idea of tithing as it was made known by Moses to the children of Israel. The practice of tithing dates back to Abraham, who gave a tenth part to Melchizedek. (See Gen. 14:20.) Paul refers to this in the first few verses of the 7th chapter of Hebrews. Cain and Abel gave to the Lord of the first fruits of their increase. This is recorded in the 4th chapter of Genesis. So there must be a spiritual law back of the tithing system.

In Numbers 18:20, 21 we read:

> And Jehovah said unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel. And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting.

The tenth part of all the increase of flocks, of the land, of everything that the Israelites had, was given to the Lord.

> And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah.

The 10th chapter of Nehemiah, verses 35 and 37, reads:

> And to bring the first-fruits of our ground, and the first-fruits of all fruit of all manner of trees, year by year, unto the house of Jehovah; . . . and that we should bring the first-fruits of our dough, and our heave-offerings, and the fruit of all manner of trees, the new wine and the oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites; for they, the Levites, take the tithes in all the cities of our tillage.

Paul refers to this in Hebrews 7:5:

And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law.

Aaron was the first high priest of Israel; he was of the tribe of Levi, the tribe that had been chosen for the priesthood. The priests were to have no inheritance in the land that the Israelites possessed, but their support and the upkeep of the tabernacle were dependent upon the offerings of the people—the tithes. The Israelites were impressed with the fact that one tenth of all that they possessed was holy to the Lord; that the tenth did not belong to them but to God, and should be given to those who spent their time in ministering spiritually and to the support of spiritual work.

It is quite clear, from the texts that we have cited, that tithes should be given to the Lord's work and to those who are spending their time and efforts in helping others spiritually, and not to persons who are engaged in secular work. To give to a neighbor or to a friend or to any one who appears to be needy is an act of love or charity, as the case may be; if done in wisdom it is to be commended, but the tithe should not be used for such a purpose. One should never give to any one with the thought that the individual is poor or needy or lacks any good thing, for such a thought will do more to limit the individual than the gift will do to help him. One should at all times persist in seeing every one as prosperous and should declare the word of prosperity for all. Then if one, knowing that he has inherited all that the Father has and that the same supply is at the disposal of his brother, is led to pass along a part of his substance to his brother, both will be blessed and truly helped into greater good. The idea is really worth far more than the manifest symbol.

From a careful reading of the texts that we have quoted in this article, and other texts of a like char-

acter, you will see that it was the first fruits, the very first of all increase, that was to be given as the tithe. This shows that one should not defer the giving of the tithe until he has satisfied all his personal desires and has paid all debts to man. Those who have met their material obligations first, intending to give to the Lord if there were anything left, have invariably found that little if anything was left to give, for under this system they were always manifesting confusion and lack. Why does such a result follow? Because the method pursued does not fulfill the divine law. If one would consciously know and realize God's presence in one's life and affairs, He must be put first. Jesus was teaching this spiritual law of prosperity when he said: "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you."

So long as it practiced tithing, the Israelitish nation was prospered. That the Israelites wandered away from God in the matter of tithing, and so into great seeming lack, is shown in the 3d chapter of Malachi. The remedy, or the way to return to God, is also given there. We are sure that the obligation to tithe holds good for all the nations and the peoples of the earth today. God has been robbed of tithes and offerings. Abiding prosperity and harmony along financial lines will come about when all men learn to give God the first place by again recognizing and sustaining his true ministers and their spiritual work, through tithes and offerings.

Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it*. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruits before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts."

Read the entire chapter carefully, and think about it. See how very practical this teaching is for all people and for all nations. You who ask prayers for protection of your crops from frost, droughts, floods, and plagues of various kinds, do you give your first fruits, or the equivalent thereof, to the Lord? Or do you expect him to meet all your desires when you are not fulfilling his law? Have you ever wondered why you have doubts as to whether it will really do any good to ask the Lord to protect your crops and make them yield plenteously? You who are in business in cities, you who are employed in ways other than on farms, do you ever wonder (when you try your best to believe in omnipresent prosperity), why you find unbelief to be present with you at the very times when unwavering faith is most necessary? There is a psychological reason why people should obey spiritual laws. When one obeys the law of God along any line, his faith immediately becomes strengthened to that extent, and doubts disappear. You will find that when you put God first in your finances, not only in thought but in your every act, releasing to him your first fruits, a tenth of your increase or income, your faith in his omnipresent supply will immediately begin to come into visibility, and you will prosper accordingly. You will feel that you are building your finances upon a foundation which will not fail you.

Another important psychological reason for tithing is that systematic giving establishes in the consciousness an order which manifests in the outer life and affairs, increasing one's efficiency and prosperity. Again, this continual letting go of a certain part of that which one receives in a financial way, keeps the mind open and free from covetousness. When one tithes or gives freely, a grasping spirit cannot very well fasten itself upon him. The free, open mind, stayed upon God, is the sure forerunner of joy, gladness, true satisfaction, and plenty.

In keeping the giving, freeing side of the law of giving and receiving—which is particularly man's side—man will see manifest in his affairs the promises of plenty made to those who delight in the law of God in act as well as in thought.

THE CHANNEL

A man's wisdom is to know that all ends are momentary, that the best end must be superseded by a better. But there is a mischievous tendency in him to transfer his thought from the life to the ends, to quit his agency and rest in his acts: the tools run away with the workman, the human with the divine. I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play run behind each other, and seize one by the ears and make him walk before them, so is the Spirit our unseen pilot. That well-known voice speaks in all languages, governs all men, and none ever caught a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thought; he shall seem to be it, he shall be it. If he listen with insatiable ears, richer and greater wisdom is taught him; the sound swells to a ravishing music, he is borne away as with a flood, he becomes careless of his food and of his house, he is the fool of ideas, and leads a heavenly life. But if his eye is set on the things to be done, and not on the truth that is still taught, and for the sake of which the things are to be done, then the voice grows faint, and at last is but a humming in his ears. His health and greatness consist in his being the channel through which heaven flows to earth, in short, in the fullness in which an ecstatical state takes place in him.—*Emerson.*

Wee Wisdom constantly keeps before the child the highest ideals of life and conduct.

INNER VISION AND OUTER VISION

COLUMBUS BRADFORD

DURING the political campaign last year you saw the picture of many a candidate pasted on the inside of many a store window, looking out at you through the plate glass. If you went inside one of the stores and happened to look at one of those pictures from the inside, you might for a moment have been a bit surprised not to see the back of the man's head, corresponding to the face that you saw from the outside. But you saw the same face looking in at you that looked out at you—literally a two-faced creature.

In a very true sense we are all two-faced, one face looking inward and the other looking outward. In this true sense it is not a discredit, but quite the opposite, to be two-faced, endowed with both inner vision and outer vision. A measure of discredit—or a misfortune—accrues to the great majority of mankind, in the disproportionate development of these two faces and two directions of vision. Just as the artist has specialized on the outlooking face of the lithograph in the window, so most of us are absorbed in looking outward, looking inward so little that the inner vision faculty virtually has become atrophied through nonuse.

By inner vision I mean something more than ordinary introspection in the common metaphysical sense, and more than indulgence in mental reveries. I mean the exercise of a real soul faculty, functioning in a real inner realm, an interior universe not measured by miles or other spatial terms. Still, if one prefers to think of the inner universe in terms of space, there is no escape from considering it as at least co-extensive with the vast objective universe in which the faculties and organs of the outer vision specially function.

On the authority of the Christ, the greatest of meta-

physicians, we all begin life in this world with an inner vision of perfection. This is undoubtedly the plain purport of these words of the Christ, spoken concerning little children: "In heaven their angels do always behold the face of my Father." The word "angel" in this passage well describes the inner individuality, functioning in the interior realm, in contrast with the child's tiny personality with limited outlook in the objective realm. As the child grows toward adulthood, the exercise of the inner vision is generally neglected. It was with inescapable logic, therefore, that the great Teacher insisted that no adult person could enter into the kingdom of heaven except by becoming as a little child, thus recovering consciousness of the inner vision which beholds the face of the Father.

Then it is self-evident that in order to be a really normal man or woman, one must return to this condition of childhood, recover the consciousness of the possession of the inner vision faculty, and then endeavor daily to maintain an even balance in the exercise of the inner and the outer vision faculties. It is possible to overexercise either faculty at the expense of the other. Very few, however, especially in our Western civilization, are ever in any real danger of over-exercising the inner vision.

There was in early Christian history one great specialist in the use of the inner vision—the apostle Paul. He gives us a half hint of having gone close to a dangerous extreme in this regard when he contacted the third heaven, or paradise, and experienced reactions upon his consciousness that could not be described in human language. The fact that when he reported this rapturous experience to the Corinthians fourteen years had passed without a repetition of it, leads us to infer that he had purposely restrained himself from attempting again to function in the interior realm at the expense of the exterior.

But in the main, throughout his entire career Paul turned his inner vision faculty to practical account to a remarkable degree. When the inharmonies of the outer world unduly impressed him and distressed him, he shifted his view from the temporal things seen by means of the outer vision, to the eternal things beheld through the inner vision. This always brought him back with renewed courage to the work of righting the outer world, which must ultimately be brought into perfect correspondence with the inner. When he said, "We walk by faith, not by sight," it was another way of saying that he had found the solution of the tangled problems of the outer world by looking upon the harmonies of the inner. The inner realm was wonderfully real to him—calling forth from him such rhapsodies as, "O the depth of the riches, both of the wisdom and the knowledge of God." His reply to a prophet's declaration that eye had not seen and ear had not heard what things God had prepared for those who love him, was to the effect that even these things had been revealed by Spirit through the inner vision, even "the deep things of God." The inner realm was all so real to him that the wonder is that he restrained himself as well as he did in the exercise of the inner vision, and held himself so steadily to the practical work of the outer world.

Of course the greatest in the exercise of the inner vision was Jesus the Christ. From Jesus' babyhood, the angel individuality within him always beheld the face of his Father in heaven. This vision continued without a break through his childhood, youth, and public life and ministry. He often referred to his use of the inner vision, but perhaps never more clearly than on the occasion of his healing of the invalid by the pool of Siloam. After being assailed by the Pharisees for doing such work on the Sabbath, he replied: "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son

also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth." This saying makes clearer another of Jesus' sayings regarding the Father: "I do always the things that are pleasing to him." He knew just what things were pleasing to the Father, because by means of his clear inner vision he could see what the Father himself was doing in the interior universe, and therefore he could proceed to work out the same plan in the outer world. We have evidence of the inner vision in the very first recorded words from his youthful lips—the words with which he reminded his mother that he must be about his Father's affairs. He was even then seeing the "Father doing," and this fact is a wonderful confirmation of the truth of the beatitude that declares that the pure in heart shall see God (and therefore see him at work).

There is much significance in Jesus' explanation of how he was able to see what the Father was doing. "For the Father loveth the Son, and showeth him all things that himself doeth." Love, then, is the medium through which we see into the interior universe by means of our inner vision, just as the ether is said by scientists to be the medium through which we behold the objects and the beauties of the outer universe, by means of our outer vision. An unloving and unforgiving heart, therefore, cannot see into the inner realm where Jesus could see "the Father doing," but the pure, loving, and forgiving heart may ultimately attain that same high-powered inner vision that Jesus possessed, with the same happy results.

I say "ultimately," for the inner vision is to be developed by practice and exercise, much as the outer vision is developed. People living on the plains, or those spending much of their time on the high seas, acquire a greater range and clarity of vision than those who are hemmed in by mountains; so with the inner vision—it is improved by exercise in an unlimited area.

We do not need to gain a fully developed and perfected inner vision before appreciating the full significance of the Christ's saying that he did only what he saw the Father doing. It was said of Jesus that he "went about doing good." Then he had first seen the Father always doing good to his creatures upon the earth. Before telling the invalid man to take up his pallet and walk, Jesus Christ had first seen the Father reaching out a pitying and loving hand to lift up the sick and prostrate man. A little later he explained to the Jews: "The Son can do nothing of himself, but what he seeth the Father doing."

Take the entire list of "mighty works" recorded as having been performed by the Christ, remembering the declaration of John that these recorded ones are but a fraction of all that he performed; take into account Christ's declaration that none of these mighty works was performed until after he had first seen the Father doing the same work, then you ought to be able to perceive with what intensity the heart of the Eternal yearns to have on the earth a perfectly happy and healthy human race—with no one sick, or deaf, or blind, or lame, or halt, or hungry. Until such a happy condition is consummated, the prayer that Jesus taught his disciples to pray, "Thy kingdom come; thy will be done, as in heaven, so on earth," will remain an unanswered prayer. To take the ground, even by inference, that he would teach a prayer that was never to be answered, is a denial of our Lord more grievous than Peter's denial.

Our Western civilization has in many material ways helped toward making our world a more desirable place in which to live, but we need now more men and more women with the inner vision that was possessed by Jesus, by Paul, and by the beloved disciple John. Without a more general exercise of the inner vision, the otherwise beneficent results of our civilization are going to

pall upon us, and become "vanity of vanities," as certain splendid material achievements palled upon Solomon. He tells us in detail, item by item, how he got for himself all that his heart desired of material and sensuous possessions. But he had ignored another side of his heart, and from lack of a proper balance in his estimate between the inner and the outer, all became "vanity and a striving after wind." So must it ever be; the truly wise will follow the wiser course, seeking first the inner kingdom, shaping the outer thereby.

THE VALUE OF PARABOLIC TEACHING

It may be well to point out that the church, in her services, authorizes the belief that many of the simplest incidents, even in the New Testament, have parabolic meanings of far higher value than the historic . . . Indeed, nothing can account for the emphasis and repetition with which some, extremely trivial, incidents are related in the New Testament, without attributing to the writers either the extreme of silliness and irrelevance, or a wisdom of which few of us are worthy to lift the veil.

Let it be remarked that symbolic and more or less enigmatic language and rites have a high value, even when they are not intended to conceal truth from those to whom its expression would be premature. They compel, in the recipient of their teaching, a state of active coöperation, a voluntary excitement of the mind, greatly more favorable to the abiding effect of moral truths and impressions than is the state of merely passive attention. This mode of reception includes the act of reflection, without which no knowledge ever becomes our own.—*Coventry Patmore.*

Weekly Unity is the best Unity periodical for beginners in the study of Truth. It is the one with which we should do much of our missionary work. It is the one to which a new student will respond most readily.

WHAT BURDEN

ELEANOR W. COLONY

HAT IS a burden? Because burdens are so frequently permitted to become ogres it might be well to consider the subject, for only by a turning on of light does any shadow disappear.

In Jeremiah 23 we are told that when any one speaks of the burden of the Lord we should say to him: "What burden! . . . for ye have perverted the words of the living God." Does this imply that burdens are a part of the divine plan, that we are to permit ourselves to be borne down by apparent troubles? Certainly not; it implies that the words of God have not been rightly understood, that in reality there is no "burden."

First, the definition of "burden" should be made plain. Generally considered, it is an unpleasant duty or obligation that a person has to perform. Perhaps a debt must be paid immediately—and to many indebtedness is indeed a burden. Any proposition may be studied from different angles; one is permitted to choose his own viewpoint. Since man in the past has not understood the words of God, apparently he has had the wrong viewpoint; if he changes his own viewpoint and accepts God's viewpoint with regard to burdens, he will find that by the change he substitutes something pleasant for that which is disagreeable.

Is not indebtedness merely an opportunity to express faith in the never-failing abundance of the Father? God knows the needs of all his children and will withhold no good thing if they will only believe. Establishment of faith in God is the first act toward the payment of a debt; promise is given that the answer will be at hand. The necessity for raising the wherewithal to pay a debt should be considered an opportunity to express faith in the omnipotence of God, even though at the time

the channel through which the desired good is to come does not seem to be open.

He who is bringing his divine good into manifestation is as one standing before a closed door, knowing without any shadow of doubt that behind the door is all that is desired, knowing that it is right that the door shall be opened, and that to open it he need only have faith. If a desire to have that which is beyond the door is never encouraged and the faith to command that the door be opened is not developed, one may stay forever outside. But once the necessary desire and faith are brought forth, an inspiring vision is revealed.

A "burden," then, should be rechristened an "opportunity." Viewed from that angle, what a different picture it presents to your mind! When an opportunity is presented, how do you act? You are interested, happy, and you quickly decide upon the best possible way to take advantage of the open door, so that it may not close before you have profited by it.

To retain poise is wisdom. To be poised is always to be ready for the next step, since it obviates all necessity for overcoming excitement in order to make way for new events.

Peace should be maintained, with the mind firmly fixed on the promises of the Father. Jesus tells you: "Your heavenly Father knoweth that ye have need of all these things." You are not required to do without the luxuries of life. It is good to be surrounded by beauty; it is good to have time from daily tasks to devote to study, to thought, and to amusements. The Father intended that life should be harmonious and peaceful.

Man has deviated from divine paths, but that is no reason why he must remain away from them. If you desire the truly good things of life, you have only to remember and act upon the command of Jesus: "Seek

ye first his kingdom, and his righteousness; and all these things shall be added unto you."

In Matthew 11:28 Jesus commands: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This does not suggest groaning over what may seem to be a difficult and unpleasant responsibility. Rather it implies that when life seems hard, one should go to the Fountain of all life and become refreshed; that there is no reason for weariness if one knows how to live.

Jesus asks that we learn of him and goes on to say: "My yoke is easy, and my burden is light." If your yoke is easy, it surely is not going to strangle you; if your burden is light, how can it weigh you down or depress you?

So, why worry? Instead, follow the teachings of Jesus Christ. To follow his teachings does not mean inactivity; it means the keeping of all thoughts consecrated to God. When one has faith in God the way to accomplish a desire is soon made clear to him. "What burden!" From the Christ point of view the burden is merged into the greater opportunity, and there is rejoicing.

Our thoughts are indeed our burdens, but by changing ideas and definitions we cast off these burdens, thereby becoming more content, making others happier, and advancing far on the road to perfection.

A phrase much quoted and much misunderstood is in regard to bearing one another's burdens, yet in Psalms 55:22 we are told to cast our burdens upon the Lord and he will sustain us. This would seem as though we were not to carry even our own burdens. We must therefore look further to learn whose burdens and what kind of burdens we are to bear.

As stated before, a burden should be looked upon as an opportunity. Then should another be deprived of his opportunity for accomplishment? We deprive others

of opportunity when we shoulder their responsibilities. When we feel that we should carry the troubles of some one else it would be well to ask guidance of Spirit as to the manner in which help could best be offered.

May we not perhaps "bear . . . one another's burdens," by showing others the way through our own personal use of divine intelligence, blazing a trail for those who must follow in our footsteps? We should, by example as well as by precept, enjoin our friends to "cast off their burdens;" that is, to recognize them for just what they are—opportunities to open the door, that happiness, strength, and success may come in.

One who is inclined to shift his so-called troubles gradually loses the power to bear them; his shoulders become weakened; whereas, the one who takes on the burdens is constantly increasing in strength. Even if responsibilities are considered burdens, they are never greater than can be borne, so there can never be any overloading.

Just for a moment consider the way in which many act when a friend has a burden to carry. It is felt that the responsibility should literally be taken from him, that he is incompetent to bear the weight; so these strong-minded (and perhaps headstrong) friends do not even wait to find out whether help is needed or in what manner assistance may best be offered, but step in and endeavor to shoulder all responsibility. It actually seems as though they wish to exhibit the superiority of their weight-bearing powers.

This statement does not refer to the kind-hearted people without whom many of the weaker ones would indeed be sorely in need, for there are many ways in which assistance may rightly be offered.

Look among your friends and acquaintances and somewhere you will find a case in which some one is trying to bear another's burdens: A mother endeavors to live her daughter's life, deciding the daughter's course

of action, never permitting her to take up her own life with its lessons and opportunities. A husband, anxious to keep petty trials from his wife, lives her life for her, taking care of all the daily problems that arise, not permitting her to exercise her own God-given powers.

One cannot always be kept from the experiences necessary to education. Sooner or later each one must take up his own yoke, but if Jesus' example is followed the yoke need not be tiresome. As he said, his yoke is easy.

Often one is tempted to ridicule a person who seems to be in error. In Galatians 6:1 is this verse: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted."

We should be considerate of our neighbors and should not judge harshly, or at all, since we are not infallible. "To bear" means to be patient with, and this definition brings out more clearly the interpretation of the much misconstrued phrase regarding bearing burdens of others. Let us be patient with those who stumble; let us not criticize them. Perhaps we also may stumble; should we stumble, we shall not want laughter or ridicule.

Galatians 6:2 goes on to say, "Bear ye one another's burdens and so fulfill the law of Christ;" that is, be patient with your friend, even as you would have him be considerate of you when you are at fault. That this interpretation is the correct one is further borne out in the 5th verse of the same chapter: "For each man shall bear his own burden." No one can help us bear our burdens, except as he may show the way by his good example. Each one has to learn that a burden should be cast off; that it should be turned into an opportunity and used to best advantage.

We cannot literally shoulder another's burdens; but we can show him how to change a so-called burden into

an opportunity, blazing the trail that others may follow in our footsteps, even as Christ blazed the trail for us. What burden? Cast it off! Transmute it into the blessing of the Lord.

MENTAL FIXATION

When we have learned to fix the mind upon an idea, and firmly and calmly hold it there for such time as we desire, we have mastered an important element in creating for ourselves whatsoever we desire. We have also learned to conserve and use for beneficent purposes only, that most productive element or agency, the ability to really think . . .

Our minds are individual work shops, and in each mind may be fashioned daily such things as become necessary for the largest living of which we are capable. Within each one of us is the power to reach out into the creative substance all about us, and mentally choose for ourselves what we will. It matters not how great the seeming need, concentrated right effort will meet that need, and will never fail to take us to the goal for which we long.

The secret which seems to underlie the "removal of mountains," really is not a secret at all, and the practical part of the removal is the same in every instance. Outward obstacles are but the reflex of inner mental conditions, and when those inner conditions have been permanently attuned to the right, we can with serene confidence say to each seeming mountain, "Remove hence to yonder place, and it shall remove," and we shall feel deep down in our hearts that we have arrived at that point in life's journey where all things are possible unto us.—*Elinor S. Moody; How to Demonstrate Health and Prosperity.*

I am with you always, even unto the end of the world.—*The Christ.*

PROSPERITY ESTABLISHED

E. V. INGRAHAM

OMETIMES I think it confusing to talk on the subject of prosperity, because so many have a tendency to link prosperity with money. In reality prosperity has little to do with money. Money is usually one of the attending signs of prosperity, although it is not necessary to have money to be exceedingly prosperous.

In order to establish prosperity there are certain other things that must be taken into consideration. First of all, prosperity is not the accumulation of money or of things, nor is it related to earthly conditions or circumstances.

Webster tells us that to prosper is to increase. Prosperity, then, means growth in the direction of our ideals; it means to increase the capacities of mind and soul that make for our well-being. The expression of our highest ideals involves the attraction to ourselves of all things that are necessary to the amplification of ideals. You have heard over and over again that there are two sides to every proposition. The two phases of prosperity, as of everything else, are cause and effect. There is a cause for the growth that we know as prosperity, and none of the outer manifestations can be established until we are established in the cause.

Jesus Christ, the greatest master of logic that the world has ever known, gave the law of prosperity in these words: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." The outer signs of prosperity come when we have attained the kingdom, but sometimes we short-circuit our creative powers and limit our possibilities because we try to escape the law and to get the things, instead of seeking the kingdom first.

In a cage were many small monkeys and one large

monkey. The keeper threw a number of bananas into the cage. The big monkey grabbed them all and held them under him. The smaller monkeys walked about him, trying to devise some plan whereby they might get their share of the fruit. Finally one of the number hit upon the plan of coming up behind the big monkey and pulling a banana out from under him. The big monkey, observing what was taking place, gave his attention to the banana which was escaping him; immediately another monkey came up and grabbed a banana from beneath him on one side. As he gave his attention to the latest attack the big monkey was approached from the other side and another banana was taken, and so on until each monkey had his share of the fruit. Do you see the point? The big monkey was giving his attention to the thing that he apparently was losing, instead of concentrating his attention upon the things that he had.

Many of us, when something disturbing happens, give our attention to the things that seemingly are about to escape us, instead of being steadfast. If we fail to become established in prosperity it is because we give our attention to the fleeting things. The fleeting things are always upon the effect side of life. Causes are as stable as the universe itself. Effects are transitory and fleeting. If we expect to have any stable manifestations in life, if we expect to have any outer prosperity, we must become established in the fundamental cause of prosperity, that is, the fundamental cause of all outer signs of prosperity. Jesus Christ told us that the kingdom of heaven is the outer sign of prosperity.

How are we going to establish our minds in the great cause of outer prosperity? How are we going to bring ourselves to the point where our outer supply is permanent instead of fleeting? By following the passage of Scripture that reads: ". . . precept upon precept; line upon line," by constantly bringing the mind

back from the appearance as well as the disappearance of things about us until the mind is established upon God. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed on *thee*." But there must be no faltering, no alternating between good and evil.

Where does your mind act? How does it act? To what does it revert as you face the various problems of life? For instance, there comes a time when things look discouraging; bills come in and there is apparently nothing with which to pay them. How does your mind act then? Does it dwell upon the matter of lack of supply until your thoughts are in a turmoil, or does it stand steadfast in the consciousness that there is an abundant supply to meet every need? The mind that is riveted to the unalterable fact that God is inexhaustible supply, is the stable mind. The unstable mind is the mind that is attached to the signs, which are constantly changing. We do not establish prosperity in the outer until we have established in mind the assurance of the unalterable fact that God is the never-failing supply.

A good way to bring ourselves to this degree of established prosperity is to have some central idea that means more to us than anything else. One word may be all that is necessary; for instance, the words, "God is all," may have a deep significance for you; but whatever it is, make some central idea the precept of your life, and build upon it. Train yourself not to act and react with apparently distressing conditions. Let your mind revert to the one thing that is stable: the fact that God is all-sufficiency.

When Jesus Christ faced difficult conditions and circumstances he lifted his eyes to the heavens; he lifted his attention from the appearance of death and distress and disease and limitation in the external, and gave his whole thought and attention to that which he knew to be true. And what was the result? He demonstrated over negative appearances. He saw the cause instead

of the effect, and by reason of his seeing and knowing the living reality underneath all effects, the outer soon was brought into correspondence with the living cause.

Jesus Christ was established in his prosperity because he knew God as the life giving, health giving, providing Spirit back of all things. He knew that when he asked that a thing be done, it was done in the great mind of God; he knew that all that the Father had was his.

In the affirmation, *Through Christ I am supplied with all good and my prosperity is assured*, we have a wonderful statement of an absolute truth—yet how can supply come before we have made conscious unity with the Christ (the cause), from which comes our supply? We sometimes overlook that which is fundamental in the statements that we use: We forget the words, "through Christ," and give our attention to the outer symbol; when we do this the symbol will be fleeting.

Establish yourselves in Christ and seek the kingdom of God and his righteousness; then, and then only, will you have established prosperity. Can any one be established in the knowledge of music before he has a knowledge of the fundamental principles of harmony? The mathematician must have a thorough knowledge of the principles of mathematics before he can use them. The artist must discern the principles of color and form, and conform to them if he would become an established artist. He can never become an artist simply by using paints and brushes and canvas. He becomes an artist through establishing conscious unity with the principle of harmony and of beauty. So with man: He becomes established in the outer manifestation of prosperity by establishing himself daily in the cause of prosperity, by application and persistent observance of the law. Once he has made contact with the living Christ, his manifestation will be established, because he himself is established with and in the infinite mind of God.

SCIENCE AND MIND

THE INTIMATE and direct relation of the sciences to the study of the mind must be obvious to any one who will reflect upon this aspect of the subject. In like manner the arts represent what the mind has done in applying knowledge to human uses. It is not enough to discover by means of the intellect a new truth; it is not even enough to feel the beauty and possible utility of such a discovery; the mental process is not completed until that truth which you know and that beauty which you feel have been rendered concrete and available for human uses by conation, or by that act or series of acts which applies this knowledge and feeling to the good of the human race. The industrial and fine arts represent the utilitarian and æsthetic deeds of the mind and the methods by which the mind applies knowledge and feeling. In the practical study of these arts we come in closest and completest touch with the mind's modes of working. The sciences and arts are, therefore, from this point of view, properly subdivisions of the science of psychology.

If it is the mind that creates and discovers every science and art, and if it is the mind alone which can supply such knowledge to an amelioration of the conditions of life; if it is the mind that builds every house, writes every book, and paints every picture; if it is the mind that suffers and enjoys; then it follows that a knowledge of how to regulate the functions of the mind so as to achieve results more economical and more truthful, will rank first in importance in the knowledge to which the human race has been paying attention.

* * *

My plea is for the study of the sciences according to this method, so that by basing our mental operations upon verified truth, without an admixture of speculation,

we may the more certainly achieve more and more truth. And it is in the religion of Truth that I have perfect confidence; I have but little confidence in theory and speculation and philosophy. Generally their postulates have been wholly or partly wrong. But truth itself would be of no value were it not for the mind which may learn to apply this truth. Hence, progress resolves itself into a question of the amount of mind which we have and into ways of using the mind. Psychology has pointed out the feasibility of an art of promoting and regulating the use of the mind in discovery, in invention, and in right living, and in the development of this art, which I have called "psychurgy," shows that we can systematize the hitherto undirected mental functions of talent and genius, and reduce to scientific rule the haphazard efforts of the mind in discovering Truth. Investigators and thinkers have hitherto violated almost every bodily, environmental, and psychological condition conducive to the best mental functioning, and for some unaccountable reason the human race has studied almost every subject except how best to use that mind which makes all such studies possible. There is a correct way of acquiring scientific data; there is a correct way of regulating bodily and environmental conditions so as to conserve organic energy and promote mental functioning; and the development of such an art of mentation is destined to exert an important influence upon any individual life and through that upon the life of the race.

You did not create your own consciousness; you did not form the nature and capacities of your own mind; it had its own immanent nature when you first became aware of consciousness, and out of it has grown the total sum of your experiences and possibilities. The wonder of consciousness taking place within us according to its own cosmical nature, may well profoundly amaze and astound us. It is an ever present mystery and won-

der toward which our aspirations may lead us to an increasing knowledge, not only of the mind, but of the things in the presence of which it exists.

I regard mind with as much reverence as I have ever regarded the infinite cosmic universe out of which all mind is born. With overwhelming awe I meditate upon the star-studded expanse, with systems of worlds floating therein, and doubtless filled with life—systems of worlds that in presence of eternity come and go like bubbles upon the stream, but it is with still deeper awe and reverence that I turn to that awareness in me which is conscious of every passing conscious state; which observes critically, and with absolute justice, the phenomena of mind as they are imperfectly and partially exhibited to me in my consciousness; and I feel that if there be an intelligent purpose or consciousness at the head of that which has eternally filled unlimited space, then to the extent that I learn the truth about mind, to that extent I become acquainted with the power that is regnant in nature. Whatever of purpose or plan there is in the whole or in any part of the universe, must be due to mind, and whatever you and I may achieve for self or others must be due to the activity of the mind functioning in us; and this mind which takes place in us, and of which we become aware, is as much a cosmical process as is the flow of the tides or the evolution of the universe. A knowledge of your own mind and how best to use it is your only possible guide, for what can never come to your consciousness can never be a part of you or for you. Mind is the path to the goal of all possibilities. This is the age of the apotheosis of mind. —*Prof. Elmer Gates; The Mind and the Brain.*

God gives every bird its food, but he does not throw it into the nest. He does not unearth the good that the earth contains, but he puts it in our way, and gives us the means of getting it ourselves.—*J. G. Holland.*

THAT THE LAW MAY BE FULFILLED

BLANCHE SAGE HASELTINE

OUR CHILDREN are learning the gospel of joy. They are being taught that God's will for them is happiness, health, and plenty. Because of their responsiveness to this truth, seemingly wonderful demonstrations are being made by children all over the world. But the occasional demonstration is not enough. Children can be helped to pitch the tone of their lives so in harmony with God's law that every moment is for them a demonstration of love, life, and prosperity.

When we first glimpse the truth about ourselves and our relation to God, the vision is dazzling. We are uplifted and exhilarated. It is natural that we should want our children to get this vision, with all its uplift and exhilaration. We want them to realize that only the good is true. This spiritual realization, however, needs to be brought into outer manifestation. To be of any lasting benefit it must become a part of their everyday lives.

When children learn the living prayer that Mrs. Kohaus has given us,

> God is my help in every need;
> God does my every hunger feed,

they should be made to understand that God cannot possibly feed us if we do not open our mouths. In opening the minds of children to the joy and the freedom of Truth, care should be taken to explain their part in

the fulfilling of God's law; otherwise a time of disappointment may come to them, when they will fail to demonstrate the good that is their right. In such case they may wonder whether all the beautiful things that they have been taught are real, solid, workable truths, or merely theories. Such a *contretemps* can be avoided by teaching, along with knowledge of the vision, the method of applying the vision in their own lives.

No picture of God's love is too radiant to be made manifest by one who is steadfast. God's part of the law of health, life, and prosperity is fulfilled now and forever. It remains for his children to put themselves in harmony with the law so that it may operate for them; the method of letting the law work through them should be explained to children. The child should be taught the necessity for watching his mind, that only good thoughts may enter; for watching his tongue, that only good words may be spoken; for thinking good thoughts not once in a while, but always; for forming the habit of thinking God thoughts and speaking true words. There is but one way to form a habit, and that is by constant repetition of the act. Every day the child should practice getting still and letting God express through him.

A boy who had read of some one's passing an algebra test by saying, "God is my intelligence," thought that he had solved a problem.

"Why, that is easy," he said. "What is the use of studying? Why not just wait until examination and say: 'God is my intelligence'?"

"Suppose it failed to work?" he was asked.

"God couldn't fail," was the quick answer.

"But you might fail to realize, way down inside, that God was your intelligence," he was told. "You might find yourself unable, because of excitement, to do more than say empty words. If you had not practiced your violin for six months, and you were asked to play

in a recital, there would be some doubt about the merit of your performance, would there not? It is a better plan to practice every day and be able to enjoy your music and be sure of yourself. The wiser way is to say every day, earnestly and quietly: *God is my intelligence.* Say it until you feel the one Intelligence expressing through you. Then your daily lessons will be a joy, and as you will have formed the habit of realizing your oneness with all intelligence, when examinations come there will be no chance of your failing in them."

If the child's feet can be set upon the right path, if he understands that he can make his life full and complete by living close to God, the way is bright before him.

"All things are possible to him that believeth." But he must believe to the extent of exerting his will power. He must steadfastly practice thinking, saying, and feeling only those things that are good.

The child who is led to form the habit of thinking God thoughts daily, will by continual practice find his way into the "secret place of the Most High," where he feels his oneness with God. All the joy and the beauty of the spiritual vision will be embodied in his life, will be a conscious part of him.

Then, the prayer of faith,

> God walks beside me, guides my way
> Through every moment of the day,

will become true for him, not only in spirit but in outer expression.

Love took up the harp of Life, and smote on all the
chords with might;
Smote the chord of self, that, trembling, passed in music
out of sight.

—*Tennyson.*

THE IMPRESSIONABLE MIND OF THE CHILD

FRANCES W. FOULKS

PARENTS as a rule have very little idea of how much their actions in the home are reproduced by their children. Children's minds are very much like phonographic records; but while one can control the reproduction of the latter, it is hard to tell when and under what circumstances the words and the acts imprinted on the mind of a little child will come forth. After being with a child for a short time, one with insight can readily know the attitude of those with whom the little one has been closely associated.

Some observations made in a large city park where hundreds of children play, offer convincing testimony to prove that the time to make lasting impressions and to form worthy habits is during the first six or eight years of a child's life. During these years the conscious mind is like a clean slate and is as absorbent as a sponge. The little one, in close association with the parents and having all interests centered in the home, has not the counter thoughts and acts of outside people and outside conditions to confuse his ideas.

The early years of the child's life should be considered by the parent as the seed sowing time and as a wonderful opportunity to plant good seeds—thoughts and habits—for the little one, seeds that will come forth in later years in an abundant harvest of true living. Proper early training is worth far more to the child than the accumulation of pennies, nickels, dimes, and dollars that many parents consider so essential for the child's successful future.

If the child is to grow up with a gentle and loving nature, necessary correction must be made in a gentle and loving manner. One little girl in the park was

shunned by other children and watched by their mothers, for she slapped and pushed the others, even kicked them, and whenever an opportunity was given her she grabbed toys, sometimes destroying them. It was learned that she was treated by her mother much as she was treating the other children; she was acting toward others in the only way that she knew to act. Another little girl cuffed her dolly and talked to it in such an ugly manner at times, a way unnatural for a little girl with her doll baby, that one instinctively knew that the mother was in the habit of treating her child in the same way and that the little mind was reflecting the mood of the parent.

A little boy not more than three years old was observed one day, in a rage, stamping his foot and screaming: "I won't." Later his mother was seen behaving in a manner identical to the way in which the child was behaving. The mother was saying, "You shall," and as she was the stronger, the little fellow yielded a step at a time and he and the mother went their way, quarreling with each other.

These incidents were a contrast to the behavior of some of the dear little ones, whose mothers took them up in their arms and loved them into doing that which was right. These little children were gentle with each other and in their play. A Truth child of four years was continually helping the smaller ones, letting them play with her toys, drying their tears, and comforting them, until their mothers were amazed at her actions. It is needless to say that she was welcomed wherever she went and that many joys were shared with her.

There are very few children whose thoughts and actions cannot be changed by a suggestion of something pleasant. A laugh is infectious even when the child is on the verge of tears, and a change of thought is made easy when the parent makes the suggestion in a playful, happy manner.

Watch the baby drop one plaything and reach for that which is held out to him; watch the sunshine quickly chase away the shadow from a little face, and you will realize how quickly the thoughts of the child may be changed from the disagreeable to the agreeable.

The seed of habit is constantly being planted. The mother who is always using Truth statements for solving the problems of the day is giving to her children a lasting inheritance. A five-year-old girl, trained in Truth, heard another little girl say that she had lost her pocketbook. The little Truth student said to her: "God knows where it is, and if you ask him to help you, you will find it. I knew a little girl who lost her pocketbook and after she talked to God she found it." This same little one said to her mother one morning: "Mother, I woke up in the night and began to be afraid, but I said The Prayer of Faith over and over, and soon went right to sleep without 'sturbing you."

We who are grown know that the promises of God learned when we were small, before our minds were cluttered up with other things, have come forth to comfort, to sustain, to increase our faith in many trying experiences. The knowledge that has helped us to meet life's problems and to come closer to our Father should be planted in the consciousness of the little ones, that they too may find this knowledge their "refuge and strength, a very present help in trouble."

There is a river, the streams whereof make glad the
city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God will help her, and that right early.

—*The Psalmist.*

A babe in the house is a well-spring of pleasure.
—*Tupper.*

LET THE LITTLE FLOWERS UNFOLD

ROSALIE TASKETT CRAIG

PROBABLY you have seen a little child, standing beside a rosebush, pick open the closed petals of the buds in an effort to unfold the flower before its time. Have you sometimes observed parents doing a similar thing with their young children?

Little Natalie's young mother, eager that her friends may see what a precocious child Natalie is, drills her daily in grown-up manners, in needlecraft, in reciting verses—at a time when her tender years would suggest the need of freedom to observe and to learn many things for herself.

When Natalie lies on the ground the better to watch the enticing ways of an ant or other small creature, she is scolded for soiling her dress, and she wonders—feeling that a soiled dress is of no consequence compared with the absorbing joy of learning something about the insect. To us, experienced adults, an ant or a bee or a fly is a commonplace thing. Long ago we lost interest in it, and we are willing enough to remain in ignorance of it, being concerned only that it does not annoy us. Just now the style of a garment or the purchase of a car may be occupying our minds and we may have forgotten the time when we, too, were nearer to God and felt the kinship that the child feels for all of God's creatures.

Four-year-old Bobby's father takes Bobby down town for the afternoon. Stopping in the office of a friend, he tries to induce Bobby to exhibit certain clever little accomplishments of which Daddy is proud. But Bobby refuses to be turned from his examination of the adding machine. Daddy is provoked, calls Bobby stubborn, and takes him away in disgrace, the child crying to know more of the details of the wondrous machine,

crying for the chance to use his own mind in his own way. The friend nods and smiles knowingly, judging Bobby a badly spoiled boy. Perhaps neither of the men reflects that children learn continually by observation, and in happy ways for which parents have no time.

When children, like plants, are given protecting love, the right conditions for growing and developing, the right sort of care and of food, they will unfold as naturally and as beautifully as flowers. They will manifest a discernment, a righteous judgment, which seems beyond their years.

If—and, mothers, this is a big if—with wise and gentle guidance they are left to unfold naturally, are not meddled with by too-eager, anxious hands, their gradual unfoldment will expose a wisdom and a grace that will more than reward your patience. We wish our children to see the way more clearly than we have seen it. We wish them to have better opportunities than we have had and to accomplish far more than we have accomplished. Then let us avoid prying open the petals of their innocence and purity with lessons from our own experience. While wishing them to serve the God of love and Truth, too often we are training them to fear the god of experience.

Our experiences are of no significance to the pure child of the Infinite, and happy are we if we do not try to put the new wine of the young child's life into the old bottles of our own experiences. Immersed in a material sense of life, forgetful of our own childhood, we live in a world of our own creating, a world of complexes, misunderstandings, heartaches, quite remote from the simple, free, and joyous life which makes the children's world. But let us not hinder the children by our lack of vision, or lay impatient hands on the tender petals of their young lives. Let us remember that in truth we are only caretakers in the gardens where these flowers are unfolding.

MOTHERHOOD DEPARTMENT

HELPS FOR THE PROSPECTIVE MOTHER: SPIRIT

MARY PARRISH

PIRIT is the one true essence underlying all manifestation. If the expectant mother would realize the true source of her child's being, it is essential that she keep her mind fixed upon the thought of Spirit as the primal force in the life of the little one.

Spirit is to the little life, nestling close to the mother's heart, what the seed is to the flower. Spirit is implanted in this little one from the beginning, not by any act upon the part of the fleshly parents, but by the action of fixed, immutable laws of life. That which comes forth must then be like its source; every child, no matter what its parentage, is a spiritual being. Let the prospective mother meditate upon this fact from the moment of conception. It will not only lift her to an exalted state of consciousness but it will save her from the disagreeable physical experiences that in many cases attend the early months of pregnancy. When the mother is left unmolested during this period, and when her mind is filled with pure and spiritual thoughts, she will be free from nausea and other unpleasant experiences. The race thought regarding the experience of motherhood is that all of these unpleasant experiences are unescapable. Such thought is a part of the Adam consciousness and can be erased through meditation upon Spirit as the true source of all life.

Let this be the affirmation of Truth for the expectant mother during the first month:

I believe that life with all of its manifestations is spiritual. I acknowledge Spirit as the source of my child's life and I rejoice that in Spirit my babe unfolds its perfect being.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

A GOD OF FAITHFULNESS

. . . I will proclaim the name of Jehovah:
Ascribe ye greatness unto our God.
The Rock, his work is perfect;
For all his ways are justice:
A God of faithfulness and without iniquity,
Just and right is he.

—*Deuteronomy.*

Father in Heaven, we accept this great gift from thy infinite bounty with gratitude and praise and with the desire to apply spiritually its life-giving substance.—*V. P. N.*

Help us to realize always that the food taken into our physical bodies is the symbol of spiritual food, the bread of heaven, that we no longer hunger or thirst.—*H. DeL. P.*

For this food, the symbol of thy living substance, we thank thee, dear Lord. May the living bread nourish our souls and help us to remember thee as the never-failing source of all our benefits.—*M. P.*

A PRAYER

If I have walked about my race and shown no shining
morning face,
If beams from happy human eyes have moved me not;
Books and my food and summer rain knocked at my
sullen soul in vain,
Lord, thy most pointed pleasure take and stab my spirit
wide awake.

—*Robert Louis Stevenson.*

SUNDAY LESSONS

LESSON 5, MAY 3, 1925.

Unity Subject—DOMINION OVER APPETITE.

International Subject—THE BENEFITS OF TOTAL ABSTINENCE.—Daniel 1:8-17.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

GOLDEN TEXT—*Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank.*—Daniel 1:8.

SILENT PRAYER—*I this day purpose in my heart not to defile my body temple with unwholesome thoughts, food, or drink.*

Today's subject is recommended by the International Bible Lesson Committee as a "temperance lesson." Great stress is laid on the strength of character that Daniel evinced in abstaining from strong drink. No special mention is made of the other defilement, "the king's dainties," except the statement that Daniel wanted only pulse (herbs) to eat, as well as water to drink. The inference is that while water was to be drunk instead of wine, pulse was also to be eaten instead of the king's dainties. In other words, Daniel desired a simple vegetarian diet, as opposed to flesh and other less wholesome forms of food.

A deep lesson in spiritual development could be drawn from the material symbols mentioned in this story of Daniel, but we shall confine ourselves to the single point—dominion over the appetite.

The spiritualization-of-the-body idea is absolutely necessary to one who would reach high spiritual attainments. The appetite is the open door to the body consciousness, consequently those who would obtain dominion over this consciousness must use discretion in choosing food. Each plane of consciousness requires a food suited to that plane. Formed or crystallized ideas require food of like character. The body is formed thought and requires bread for its sustenance; the mind is formless thought and requires ideas for its sustenance. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It seems quite reasonable that if we are choice of the thoughts and words that we put into our minds, we shall be choice of the food that we put into our bodies. That some people have carried the food idea too far, and become fearful of everything that they eat, is no reason why we should go to the other extreme and accept

blindly the idea that it makes no difference what we eat or drink. It is a well known fact that those who grow more spiritual in thought grow less gross in appetite. The body will in a measure adapt itself for a time to any kind of food when the thought is held: "I eat all things set before me, asking no questions." This is the result of the power that the mind exercises over the body, and not a proof that all food is good for all people.

As we dwell in thought upon the higher aspects of life a new relation of things is set up in the organism and the more material foods will be refused naturally, if we listen to the intuitive guide within. Thus "Daniel purposed in his heart that he would not defile himself." When we purpose in the "heart," or spiritual center of consciousness, that we will be guided by spirit, we find that we quicken a discriminating faculty that causes us to refuse the "dainties" of the king of the earth (mortal sense).

To those who do not believe that "plain living and high thinking" go together, we recommend the ten-days trial proposed by Daniel: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink." If you will adopt the same abstemious diet you can prove that Daniel had good grounds for the statement: "At the end of ten days their countenances appeared fairer and they were fatter in flesh, than all the youths who did eat of the king's dainties."

QUESTIONS

1. Does dominion over the appetite refer only to abstinence from strong drink?
2. Why must we use discretion in choosing food if we would reach high spiritual attainments?
3. Why can man not live by bread alone?
4. When we purpose in the "heart" that we will be guided by Spirit, what is the result?
5. In this lesson what is recommended to those who

do not believe that plain living and high thinking go together?

Lesson 6, May 10, 1925.

Unity Subject—IMPOTENCE CHANGED TO POWER.

International Subject—PHILIP AND THE ETHIOPIAN TREASURER.—Acts 8:26-39.

26. But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship;

28. And he was returning and sitting in his chariot, and was reading the prophet Isaiah.

29. And the Spirit said unto Philip, Go near, and join thyself to this chariot.

30. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?

31. And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

32. Now the passage of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

33. In his humiliation his judgment was taken away:
His generation who shall declare?
For his life is taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35. And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized?

38. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

39. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

GOLDEN TEXT—*The opening of thy words giveth light.*—Psalms 119:130.

SILENT PRAYER—*I am renewed in the power and the might of God.*

The Ethiopian's conversion by Philip symbolizes a step in the descent of the Christ into body consciousness. The angel of the Lord told Philip to go south to Gaza; "the same is desert." In Scriptural symbology, east means within; west, without; north, above; south, below. The Christ germ, upon which all bodily regeneration depends, is planted in the brain cells at the very crown of the head (Stephen means understanding crowned), and it descends into the body, multiplying as it goes, until the whole body is inoculated.

Gaza means strength. Strength has its center of action in the loins, but it is "desert": Strength has departed from that part of the consciousness, and weakness and barrenness occupy its place. The Ethiopian eunuch represents the ignorance and impotency of the consciousness acting at this center. He is reading aloud the Scriptures as he rides along in his chariot, but he has no understanding of them. This means that life, to the transitory physical strength that journeys for a human lifetime in the vehicle of the body, is as the sound of empty words.

Under the quickening of the Christ germ, this transitory strength is the soil that will give forth an abiding fruitage, but understanding of the character of this seed germ and its *modus operandi* must be imparted to the consciousness. Here is one of the most important lessons in the regenerative process. Who will explain the para-

dox of one's having all power, yet under certain conditions manifesting no power; having all wisdom, yet at the most critical periods, apparently, opening not his mouth? A parallel to this paradox is found in the changes necessary to the growth of a seed. It is put into the darkness of material conditions, and for a season seems even to give up its identity to the disintegrating forces of nature, but the disintegration is only the means to an end, the end being new creation in flower and fruit. In a similar manner God plants in man's consciousness the divine germ of life, intelligence, and love. In the second stage of the process the germ goes down into the darkness of mortal limitations. The mighty spiritual life current that started in at the highest point in the body seems to wane as it descends and is diverted into the many avenues of the organism.

> He was led as a sheep to the slaughter;
> And as a lamb before his shearer is dumb,
> So he openeth not his mouth:
> In his humiliation his judgment was taken away:
> His generation who shall declare?
> For his life is taken from the earth.

This seems to be the condition of the Christ germ in man at a certain stage of its work. But this testimony is of the sense consciousness only, which must be denied. Denial is symbolized by the water baptism of the Ethiopian. In our ever living Christ we must deny all that seems like death and burial. "Until Christ be formed in you."

The power that you so clearly perceived in the beginning has not departed, but is now establishing eternal life deep down in your organism. Let in the sunlight by denying every day the seeming ignorance and impotency of the indwelling Christ. Affirm the power and the strength of spiritual energy in your whole body, and this energy will be resurrected and glorified in due season. Use your spiritual power (Philip) in

denying apparent mortal darkness and weakness, and in affirming your Christ potency and understanding. Thus you, like the eunuch, will be able to go on your way rejoicing.

QUESTIONS

1. What is symbolized by the Ethiopian's conversion by Philip?

2. What is meant by the text: "Gaza, the same is desert"?

3. What does the Ethiopian eunuch represent?

4. How can we explain verses 32 and 33 of our lesson?

5. What is symbolized by the water baptism of the Ethiopian?

6. What should we do that our bodies may be resurrected and glorified in due season?

LESSON 7, MAY 17, 1925.

Unity Subject—THE UNFOLDING OF THE HIGHER SELF.

International Subject—SAUL BECOMES A CHRISTIAN.—Acts 9:1-12, 17, 18.

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,

2. And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

4. And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest:

6. But rise, and enter into the city, and it shall be told thee what thou must do.

7. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

8. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and did neither eat nor drink.

10. Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;

12. And he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

17. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

GOLDEN TEXT—*If any man is in Christ, he is a new creature.*—II Cor. 5:17.

SILENT PRAYER—*Because I am obedient to the heavenly vision, the eyes of my spiritual understanding are opened.*

The conversion of Saul is an example of the opening of the higher self to a great flood of Spirit force that for a time seemed to flood both soul and body. This inundation occurs in degree in every conversion, but its effect upon the senses is usually less intense than it was in Saul's case. This outpouring of spiritual light is the descent, into outer consciousness, of the thoughts about spiritual things, these spiritual thoughts having accumulated in superconsciousness, as electricity concentrates its force in the higher realms of the earth, to be turned loose suddenly in the lightning's flash.

Saul had been an intense thinker; he had worked zealously along spiritual lines and his mind was highly charged with thoughts about God. However mistaken he may have been in his zeal, that error did not keep him from being awakened to the true Light. Law is law, in thought dynamics as in everything else, and when the mind is set on spiritual things the spiritual man gets the result of the spiritual energy generated by the mind.

Jesus had centered his thought upon the spiritual realm until he had drawn both soul and body into it; he was in that realm when he called Saul's attention to the futility of fighting the school of thought that is so at one with the absolute Truth that it cannot be defeated. Jesus Christ is present in the spiritual realm of mind, constantly pouring out his power upon all who are sincerely seeking Truth. Saul was sincere, even though he was mistaken, and his sincerity brought him to the Christ.

Saul received a spiritual baptism like that received by the disciples who were in the upper room in Jerusalem on the day of Pentecost. It was so intense that he could not assimilate the tremendous spiritual energy that had come to him; the Lord sent him a healer in the person of Ananias, who laid hands on him and helped him to equalize the spiritual energy which had descended suddenly into his soul and his body. Similar experiences are quite common in this day among Truth workers; often they find it necessary to help one another to get mastery of their higher forces. The body is in many cases slow in responding to the swift vibrations of light; likewise a dazed condition of mind follows a great spiritual baptism. One who has attained poise and mastery is a most acceptable aid for helping to restore sight to blinded eyes.

The Lord's appearing to Saul and the conversion which followed are considered one of the great miracles of the Bible, while the experience of Ananias is seldom

mentioned. Yet we are told in this lesson that the Lord appeared to Ananias and talked to him, just as he had appeared and talked to Saul; there was no apparent difference in the real character of the incidents, unless it was the mental attitude of the participants. Saul was antagonistic and full of fight, because of his intense zeal apart from spiritual understanding. This mental resistance brought about the seeming miraculousness of his experience. Ananias was receptive and obedient; he doubtless had received this sort of guidance many times, and so it seemed to him a perfectly natural occurrence. From the text we readily discern his spiritual harmony. He knew the reputation of Saul, and protested against meeting him, but the Lord explained the situation and reassured him.

Jesus Christ is still in our midst, pouring out his Spirit into chosen vessels. Today the disciples of Jesus who believe in the presence and the power of the Holy Spirit and are obedient and receptive to it are everywhere receiving the light of Spirit, sometimes in visions and dreams, often by direct inspiration; thus they are being drawn together and are helping one another to recover from the inharmonies of life. It is not necessary to have the light of Truth come in such a blinding flood as it came to Saul. His was an unusual case, and his experience was like his religious zeal, very forceful. Your spiritual enlightenment may come so gently that it will not be observed, but the effect will be felt and seen in a new state of mind and body.

QUESTIONS

1. What does the conversion of Saul exemplify in man's spiritual development?

2. What happens when the mind is set on spiritual things?

3. Is sincerity necessary to one who would find the Christ mind?

4. Are experiences such as Saul's common today? Are they often as intense as Saul's experience?

5. What was the difference between the experience of Ananias and that of Saul?

Lesson 8, May 24, 1925.

Unity Subject—THE REGENERATED HUMAN WILL.

International Subject—SAUL BEGINS HIS GREAT CAREER.—Acts 9:20-31.

20. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God.

21. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests.

22. But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

23. And when many days were fulfilled, the Jews took counsel together to kill him:

24. But their plot became known to Saul. And they watched the gates also day and night that they might kill him:

25. But his disciples took him by night, and let him down through the wall, lowering him in a basket.

26. And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple.

27. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.

28. And he was with them going in and going out at Jerusalem,

29. Preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they were seeking to kill him.

30. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

31. So the church throughout all Judæa and Galilee

and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

GOLDEN TEXT—*I determined not to know anything among you, save Jesus Christ, and him crucified.*—I Cor. 2:2.

SILENT PRAYER—*Not my will, Father, but thine be done.*

After Saul (the human will) has been converted to a belief in the Christ truth and has been baptized by the Christ mind, he becomes strengthened and is quite likely to work with great aggressiveness against the old religious ideas (the Jews). In this lesson the will (Saul) has just been changed from its old belief to a new one; it has not yet been really unified with the divine will, nor has it learned the law of love, the law of attraction instead of the law of force.

Antagonism stirs up opposition. This is a universal law. Whether the antagonism is directed against error or against that which is good, there is certain to be a reaction. Paul, having aroused the enmity of the Jews, is compelled to flee to Jerusalem, the place of peace. His escape is by night, and he is let down through the city wall in a basket; to save himself from destruction, he must accept gentle means for the time being, giving up his aggressive methods.

In the place of peace (Jerusalem), where the will has previously worked destruction against the establishment of the Christ consciousness, it now uses the same combative methods in dealing with the old religious ideas. "And he spake and disputed against the Grecian Jews."

In Jerusalem the disciples of Jesus Christ were at first afraid of Paul. They were repelled by the memory of his resistant attitude. Combativeness often tends to separate us from our best friends. But Barnabas (the

faculty of imagination allied to wisdom, fair, honest logic and reasoning) believed in Paul and persuaded the disciples at Jerusalem that his change of heart was sincere. Spiritual imagination and fairness of mind cause us to realize and to acknowledge the changes that take place in our thoughts and in our faculties as we turn from the fighting, resisting attitude to one of receptivity to truth.

The regenerated will eventually becomes one of the greatest factors in regenerating the body, but it often causes much unnecessary suffering by its zealous, aggressive methods. These methods are remnants of the old human will, carried over into the regeneration. One can greatly modify these tendencies by affirming, with the mind open toward God: "Not my will, but thine, be done." A realization of this affirmation by one who has become spiritually illumined but who through his zeal for Truth constantly makes trouble for himself, will cause the will of that one to be modified. Divine wisdom will coöperate in bringing harmony into his body and his affairs. Paul had a thorn in his flesh that remained with him indefinitely. We need not suffer from a like thorn. We can do away with it by using the power of love to dissolve opposition. Love is more powerful than strife. Jesus Christ taught the great power of nonresistance.

When the Christians in Jerusalem knew that the Grecian Jews, against whom Paul was speaking and disputing, were seeking to kill Paul, "they brought him down to Cæsarea, and sent him forth to Tarsus." Then "the church throughout all Judæa and Galilee and Samaria had peace, being edified [builded up, margin]; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied."

Cæsarea symbolizes the intellect; Tarsus, a city of Cilicia, the birthplace of Paul, pertains to the intellectual consciousness in man. The converted will

(Paul) at this early stage of individual unfoldment belongs more to the head, or intellect, than to the heart, the center of love and peace. Paul needed the three years of training by Spirit in the wilderness, or desert (Arabia; see Gal. 1:16-18), before he was ready to begin his missionary work. This work is symbolical of the carrying of the word of Truth throughout the whole consciousness of man.

QUESTIONS

1. What faculty in man does Saul represent?
2. What is likely to be the weakness of the newly converted human will?
3. Are combative methods necessary in working for Truth?
4. How can an aggressive will be modified?
5. What does Paul's missionary work symbolize?

Lesson 9, May 31, 1925.

Unity Subject—ENLARGING THE LIFE IDEA.

International Subject—PETER AT LYDDA AND JOPPA.—Acts 9:32-43.

32. And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda.
33. And there he found a certain man named Æneas, who had kept his bed eight years; for he was palsied.
34. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose.
35. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.
36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.
37. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.
38. And as Lydda was nigh unto Joppa, the disciples,

hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us.

39. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.

41. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.

42. And it became known throughout all Joppa: and many believed on the Lord.

43. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

GOLDEN TEXT—*And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.*—Mark 16:20.

SILENT PRAYER—*The unlimited ideals of Spirit find free expression in my mind, my body, and my affairs.*

After Saul (the human will) is converted to Truth and becomes obedient to the heavenly vision of divine understanding, there is peace and growth in the church, or consciousness. Then true power manifests and healing is done both within and without.

"And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda." There he found Æneas, who had been paralyzed for eight years. Lydda means "pool," and Æneas, "praiseworthy." Peter represents faith in the power of Spirit, which has been quickened in us by the example of Jesus Christ. The mission of faith is to renew the whole consciousness, of which the body is a part. Thought is the oversoul of every bodily function. If

there is a part of the consciousness that has not been exercised in thought, the bodily organ of which it is the oversoul will become inactive. Praising, forgiving, and thanksgiving are natural to the normal consciousness. The Lydda pool represents the bodily center of which the liver is the focal point. If you are critical, unforgiving, and ungrateful your liver will become torpid. Gratitude, praise, forgiveness, and thanksgiving are sure cures for liver complaint and for all its related torpidities throughout the system. Those who pray much are never troubled with torpid livers. When the liver is throwing energy to every part of the system, the electric life of the body is generated in every cell, and all forms of inactivity disappear.

In this same lesson is related the story of the raising of Dorcas. Dorcas had died at Joppa. Dorcas means "gazelle," and Joppa means "beautiful, fair, lovely." From the meanings of these names we infer that Dorcas had neglected the appreciation of the grandeur, the splendor, the activity of life, of all that is lovely and beautiful in Spirit—"she fell sick, and died." Sublimity is a legitimate quality of the mind. It demands activity; it gives beauty of form. The body will be imposing and symmetrical in proportion to the expansion of our ideas of the splendor of God's universe. Dorcas had belittled and contracted her ideas to fit her material surroundings. She had spent her life making the external clothing of things and had failed to appreciate the real. While her benevolent and liberal conduct in providing the poor with clothing had greatly endeared her to the church at Joppa, by dwelling upon outer appearances of lack she had dissipated her own inner substance and life.

These half-truths—seeing Truth partially, from the outer aspect and not from its inner or real side—are represented as "widows" who "stood by . . . weeping, and showing the coats and garments which Dorcas

made, while she was with them." Peter put them all forth (human sorrow, sympathy, and regret cannot quicken man into newness of life), and kneeled down and prayed; then turning to the body he said: "Arise. And she opened her eyes; and when she saw Peter, she sat up." By this we are instructed to deny away and put out of mind the belief in failures and lost opportunities.

Grief puts wrinkles in the face; joy rubs them out. Kneel before the shrine of your most beautiful ideal and bring its kingdom into your earth through your orisons, earnestly and fearlessly expressed. God wants you to be wholly beautiful and filled with divine activity and truth.

QUESTIONS

1. What will bring about peace in consciousness?
2. What is the mission of faith?
3. Explain the effect that thought has upon the body.
4. What attitudes of mind are sure cures for liver complaint?
5. Explain Dorcas' death at Joppa, interpreted as relating to the individual.
6. What effects do grief and joy have upon the individual?

YOU WILL HEAR THE CALL

Your present work may seem to you an exile in Egypt, but God is never unmindful of his son. As soon as you have gained steadfastness, poise, and self-mastery in the position in which you are, something more will be added. You will be given an insight into the essential relationship of your own life to the universe.

So soon as this is accomplished you will hear the call to come up out of Egypt into your own Land of Promise. The call out of old conditions never fails to come when we have learned all that is in them for us. —*Scientific Christian Training.*

HEALTH

"Bless Jehovah, O my soul,
And forget not all his benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases."

Blessing is an outpouring of spiritual good with our highest ideals paramount. The soul is uplifted and spiritualized by aspiring to the Lord God or ideal consciousness.

Whatever we bless in Spirit we magnify and increase. The priests of Jehovah were instructed to give to the people this blessing: "Jehovah bless thee, and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace."

Jehovah is God identified in man, or wholeness, perfection.

HEALING THOUGHT

May 20 to June 20

"Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases."

PROSPERITY THOUGHT

May 20 to June 20

"Bless Jehovah, O my soul . . .
Who crowneth thee with loving-
kindness and tender mercies;
Who satisfieth thy desires with
good things."

PROSPERITY

"Bless Jehovah, O my soul . . .
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desires with good things."

Jesus said: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Jehovah's kingdom is spiritual, ideal. Charge your mind with ideals of spiritual abundance, accompanied with understanding of the law that whatever you idealize you shall have manifested in due season. Pour out your blessings with your whole soul; see yourself ideally crowned with loving-kindness and tender mercies and affirm constantly that every desire of your mind and heart is satisfied with the good things of the Lord. Continue steadfastly in this blessing of the Most High, and your prosperity will be assured.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

MIRACULOUS

Different persons may attach different meanings to the word "miraculous," but perhaps few will disagree with the editor of the New Orleans States (newspaper) when he says:

All life, from the beginning of creation to the end of the world, is miraculous.

The editor proceeds to give the details of two so-called miracles, as follows:

It is the miracles in the Bible that the materialistic philosopher rejects with contempt, and by one of those contrarieties which are inexplicable by human reasoning the Bible keeps on performing the miracles that are denied it. Attention is directed to this story, which comes well authenticated from Nicaragua. It is from a letter to the American Bible Society, which last year distributed 3,600,000 copies of Holy Writ. Some years ago this society sent several hundred copies of the New Testament, Psalms, and Proverbs to Nicaragua. Mr. Karl Hummel of Managua, no doubt known to some New Orleanians, gives this history of one of these copies:

"The remains of an underscored Spanish Testament was given a family in Managua years ago, but thrown into the rubbish heap. A little girl from the country spied its red covers and carried it home for a plaything. Her mother, however, took possession of it and set it aside to be used day by day, leaf by leaf, for rolling fat cigarettes in.

"One day the husband, a drunken, vicious fellow, the terror of the district, happened to see the book and ordered his wife to put it aside as he wanted to read it. Day by day he devoured the contents of the remaining pages, and in the reading was joined by another 'bad man,' a neighbor, also drunkard and handy man with both knife and gun. The day of miracles isn't past. These two hearts of stone were turned into hearts of love for Christ: their vicious lives were transformed by the power of the Spirit.

"Their conversion has been the beginning of a great

work. This happened six years ago. We now have a splendid congregation where they live, a goodly number of baptized believers, and I have preached to congregations up to eighty persons. One of these two men, the owner of the Testament, is now in charge of that work, a volunteer, farmer by day and preacher by night, conducting four or five services weekly.

"All this through the message of a torn Testament!"

A miracle even greater than this happened right here in New Orleans. . . . A number of years ago, when the doctor [R. L. Schroeder] lived in the French quarter, he was superintendent of the old Moreau street Sunday school. One day a stranger, dressed as a working man, dropped in while the Sabbath school was in progress. Dr. Schroeder greeted him, became interested in him, and induced him to keep on coming. He learned that the man was an Irishman named Joe Dennis. . . . He also learned that Joe Dennis could neither read nor write. One day Joe Dennis spoke to him about the situation, and the doctor invited him to come around at nights, saying he would give the Irishman lessons in reading and writing. This Dennis declined.

Time wore on and the doctor went out one Sunday afternoon to call on his friend. As he entered his room he found him reading the Bible. "How did you learn to read?" asked the doctor. "Come with me," said Dennis, closing his book.

The doctor followed him out to the woods, and deep into the woods, until they came to a place where a tree had blown down. Around it there was a beaten path. Here they halted, and Joe Dennis, laying his open Bible down on the log, spoke: "I heard you talking about the Bible and I heard it read and talked about by the preacher, so I bought a copy. I came out here in these woods to this very spot, and I laid it down open on this very log. Getting down on my knees I said:

" 'Lord, this is your book. You have said that if we ask for anything in your name you would do it. I want you to teach me how to read your book. I promise you I will never read any other book.' And the Lord heard my prayer and he taught me how to read his book."

Some people may say that Joe Dennis was lying, but his character was put to the test by his employers. They yet live and can testify if he was a good man and true. If he was a good man—and that is the testimony of those who knew him best—he would not lie. And Dr. Schroeder heard

him many times at Schwartz's store and elsewhere read from the Bible. How did he learn? Was it a miracle or not?

SPIRITUAL HEALINGS AT PISGAH

The Pisgah Journal, the official organ of the Pisgah Home Movement, is a quarterly published in Los Angeles, "devoted to the material welfare, bodily healing, moral uplift, and spiritual life of the stricken in body, victim of drink, dying, outcast, cripple, hungry, friendless, and whosoever is in need of the water of life." From a recent number of the Journal we quote testimonials which show the power of the Spirit in healing.

I called up the other day to have my baby prayed for, and also for prayer for mother and myself. My baby was instantly healed. Her fever all left her. My mother's headache all disappeared, and I myself was healed of a cold and otherwise helped in my body. I do praise the Lord for the healings.

Two months ago I was very ill, confined with a tumor. I had all arrangements made for an operation, when two brothers from the Pisgah Home came to my bedside, with all faith that the Lord would heal me. I believed, and Mr. Hodges anointed me; a short prayer was offered for the Lord to heal me, body and soul. I put my faith in the Lord, and now I am absolutely well.

HE RECOVERED

The folly of giving up hope of life was expressed by an Anglican clergyman at a church assembly. An English journal, The Evening News, reports:

The Rev. G. H. Hewitt said there was too much danger in the present practice, in visiting the sick, of giving up a person before he was dead.

He recalled an instance of being called to a sick man and arrived just in time to hear the curate committing the man's soul to eternity.

He put his hand on the man. The man sat up and asked for water. Mr. Hewitt asked the man if he had faith that God could heal him.

The man said he had, and he subsequently recovered.

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

PSALM 103

I have memorized the 103d Psalm. When trying to demonstrate I find it a great deal of help, but I seem to stumble over verses 14, 15, 16, and 19. I should like to have Unity's explanation of these verses.

The Bible relates to the truth about man and to the material thought concerning him. Verses 14, 15, and 16 of Psalm 103 refer to the mortal, material man.

The individual who remains in material thought, the one who continues to believe that he is simply a mortal being, separate from and in every way inferior to God, with a body that is clay and doomed to final corruption in the grave, is in outer seeming just as transitory and unabiding as these texts declare him to be. To the man who had acquired great material wealth, and told his soul, or life, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry," God said, "Thou foolish one, this night is thy soul required of thee." Jesus added this explanation: "So is he that layeth up treasure for himself, and is not rich toward God." Thus the incidents mentioned in these texts that you ask about are enacted daily before our eyes. One day a man is apparently strong and healthy, with a promise of many more years of happy life in the body; in an hour, a day, or a week, some accident or disease may have removed him from life—so far as active, conscious living is concerned.

It is a mistake to think that man can naturally, of his outer self, demonstrate eternal life, apart from a positive adherence to Truth. Surety of life is based on faith in God through Jesus Christ, and on a knowledge and a practical application of Truth. We are told in I John 5:11, 12: "God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the

life; he that hath not the Son of God hath not the life." In other words, each individual must become conscious of himself—his own true self—as the son of God, made in His image and likeness, in order to become conscious of abiding life. One must recognize that his whole being, even his consciousness and his body, is of spiritual origin and is in truth spiritual, if he would begin to realize and demonstrate eternal life. One must put away all material, fleshly, limited beliefs concerning himself and concerning all of God's creation before he can actually lay hold of abiding life.

When man thus becomes awakened to the truth revealed by Jesus Christ, he enters into a new understanding, a new consciousness leading to that which is abiding and enduring. Then the words of Psalms 103:14-16 no longer have any reference to him; he finds it true that his iniquities are all forgiven, his diseases are healed, his life is redeemed from destruction (corruption), and his youth renewed. The first five verses of the 103d Psalm are given in the Leeser translation as follows:

Bless, O my soul, the Lord, and all that is within me, his holy name.

Bless, O my soul, the Lord, and forget not all his benefits:

Who forgiveth all thy iniquities; who healeth all thy diseases;

Who redeemeth from the pit thy life; who crowneth thee with kindness and mercies;

Who satisfieth with happiness thy spirit, so that thy youth is renewed like the eagle's (plumage).

In the Ferrar Fenton translation the same verses run:

Let my soul bless the Lord,
And His Holy Name with my whole breast.
Let my soul bless the Lord,
And never forget all His gifts.
Who forgave all my sins,
And all my depravities cured.
From corruption redeeming my life,

He crowned me with Mercy and Love;
He filled me with beauty and grace,
Like an Eagle, renewing my youth.

The 19th verse, "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all," is but another way of expressing the well-known fact that the thoughts of man's mind govern his body and his affairs. "The heavens" here mentioned are the realm of mind established in Truths ideals, a state of consciousness in man that centers all its trust in Jehovah—the I AM, or indwelling Christ—and acknowledges this I AM in all its activities. It is in the heavens of the mind, or the higher, spiritual consciousness of man, that I AM assumes its rightful rulership. Thus the heavenly kingdom, or mind realm established in Truth, becomes the directing power in the entire world of the individual.

We understand man's body to be the earthly expression of an inner "heaven" or thought realm. According to Rev. 21:1, we are to have new ideals (a new heaven) with manifestations in the earth to correspond.

JUDGE NO MAN

It would be altogether out of line with our work and with our idea of righteousness to discuss the beliefs of another individual, or, in a spirit of judgment, ascribe to some particular thing the cause of another's failure to demonstrate life and health. However, we teach that there is one reason why all are not demonstrating fullness of life, health, and strength; the reason is failure to reach the Christ standard of righteousness. We do not discuss other organizations of any character.

We teach the truth as it is revealed to us through the Spirit of truth. We have no set rules or creed to which our followers must subscribe. Truth comes to each heart from within. Only through this way can one know and accept the truth. "When he, the Spirit of truth, is come, he shall guide you into all the truth."

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editors.*]

HEALTH

Smith, Nev.—I wrote asking your prayers for a nephew whom the doctors said was dying of cancer. He had been in bed for a long time. He is now gaining in strength and walks several blocks each day. The doctors are astounded. We are very thankful to God and to Unity.—*Mrs. J. R. M.*

Pasadena, Calif.—My wife wrote to you asking prayers that I might be healed of fistula. I had been compelled to quit my work and there seemed no help but an operation. Since my wife wrote you the change in me has been marvelous. In less than a week I was back at my work, entirely healed. Thanks to the great Power and to Unity. —*R. H. E.*

Rio de Janeiro, Brazil, S. A.—I wrote you concerning the health of my sister-in-law. I am glad to report that she has had a wonderful demonstration of healing. God bless Silent Unity.—*L. A. S.*

East Haddam, Conn.—I wrote asking prayers for my husband, who was in great pain. By the time we received your letter the pain had left. He gradually recovered. He was able to give up wearing a truss that he had worn for about fifteen years. Thank you for your help.—*Mrs. W. H. P.*

Hastings on Hudson, N. Y.—Colds came to me frequently and were always very severe. Now I am healed through knowledge of my oneness with God, for which knowledge I thank you. For twenty-two years I wore glasses continually, but I now no longer need them. My friends have all noticed this and remarked about it and my freedom from colds. My demonstrations have been the means of winning many people to your teaching.—*Mrs. F. L. H.*

Karnes City, Tex.—I wrote Silent Unity asking prayers for my mother, who had been sick in bed for many months. She had had several physicians, but did not seem to improve, and was gradually growing weaker. When I sent you my letter, Mother weighed only ninety-six pounds. She is now

well, weighs 119 pounds, and can walk a mile without undue fatigue. She trusts God for everything. We cannot express our gratitude and thanks to you.—*F. L. S.*

New York, N. Y.—Words cannot express one tenth of the gratitude that I feel for the help that you gave my daughter. Her healing seems a miracle. I thank God and Unity.—*E. B.*

Minneapolis, Minn.—Our boy is quite well. He was cured of paralysis in a few weeks, through Unity's help and teaching. We never can thank you enough for the help that you have given us.—*Mrs. H. B.*

Visalia, Calif.—I wrote to you asking your prayers for healing of a severe case of eczema. That condition has disappeared and I am healed. You may discontinue your ministry.—*J. C. M.*

Dexter, Mo.—I wrote asking prayers for healing of eczema. I am thankful to tell you that you may discontinue your healing ministry, as the eczema has disappeared.—*M. C.*

Chicago, Ill.—I wrote you asking for treatment for healing a condition that the doctors called high blood pressure. I received benefit at once, and now I am entirely well. I thank God and you.—*F. K.*

Onarga, Ill.—I wrote asking prayers for the healing of my hand, which had bothered me for two and a half years and was very painful. I am more than thankful to God and to Unity, for my hand is entirely well.—*A. V. L.*

Doylestown, Pa.—I was a cripple for twenty-five years and wore a shoe with a sole one inch thicker than the sole on the other shoe. Last summer I put off my high shoe and began wearing ordinary shoes. I have not had a high shoe on since, and I do not limp. I thank God and Unity for this help.—*M. L.*

Toston, Mont.—Please accept our thanks for the help that we have received from you. Through your prayers my sight is now restored, and my husband is better than he has been for years. We do not worry now, and we are happier, healthier, and more prosperous.—*S. K.*

Los Angeles, Calif.—I wrote you asking for help. In three days I was completely healed. I feel better than I have felt in five years, and I give thanks to God and to Unity for this blessing.—*V. L.*

Chicago, Ill.—Twenty-four hours after I wrote asking your prayers to relieve me of several boils on my nose, the

boils were entirely healed. I thank you sincerely.—*Mrs. E. V. A.*

Albany, Mo.—My sister-in-law has had a marvelous recovery from burns. Her face is perfectly well and is without a scar; and her hands are almost normal again.—*Mrs. N. C.*

Ft. Thomas, Ariz.—You may discontinue prayers for my husband. Immediately after I wrote for prayers for him he began to improve and he is now perfect in mind and in body.—*Mrs. E. M.*

Buffalo, N. Y.—You may discontinue prayers for my feet, as they are entirely well. All my life I had been troubled by fever sores on my lips. Three times in succession, as soon as they appeared, I declared the word of Truth and immediately they faded away.—*A. E. D.*

St. Louis, Mo.—About a month ago I wrote you for prayers for my mother, for healing of diabetes and high blood pressure. She was confined to her bed and her heart was so weakened that she could not be raised up. Today she is up and around and gaining strength. We give thanks to the Father and to Unity for the wonderful help received. —*Mrs. P. K.*

Wilmington, Del.—Recently we wired you for help. Physicians wished to operate on our son, to remove a kidney stone. About the time the message was delivered to you he became completely healed and an operation was unnecessary. We thank God and Unity.—*F. C. M.*

Minneapolis, Minn.—I asked your prayers for my husband, whose lungs had been affected by gas during the war. When he reported to the hospital for treatment the doctors were surprised to find that one of his lungs, which they had said was partly gone, was beginning to heal. He has gained twenty-six pounds and is feeling very well.—*Mrs. V. M.*

Woodland, Calif.—About a month ago a friend of mine wrote asking your prayers for me. At that time I was virtually helpless and my mind was affected. Now my mind is perfectly clear and I am stronger than I have been before in a year. I praise God every minute, and thank Unity for its help.—*Mrs. S. S. A.*

Los Angeles, Calif.—I wrote you for prayers for healing of a growth that was coming on me. The other day it just dropped off and not even a scar is left. I thank God and Unity.—*W. D. D.*

PROSPERITY

Minneapolis, Minn.—The day after I wrote you for help my husband found a position. For six months he had been trying to find one. He secured this position before you could have received my appeal.—*R. O.*

Kansas City, Kans.—I asked prayers that I might have justice in my place of employment. A few days after asking for help I received an offer of another position with an increase in salary. My pay has been raised twice since I made the change. I am very thankful for your help.—*E. C.*

Piedmont, Calif.—I wish to thank you for the help that I have received in a financial way. My affairs have changed remarkably and in every way give promise of permanent gain.—*W. H. D.*

Vancouver, B. C., Canada—I thank you for your help. My dearest dreams are coming true. I am on my way to France to take up the study of sculpture. Inclosed find a love gift. God bless you.—*E. B.*

Fort Worth, Tex.—I wish to thank you for your prayers for my husband. He now has a better position than he has had for more than a year. He recently escaped death in an accident and I feel that it was because he was under your spiritual ministry.—*Mrs. R. J. O.*

Chicago, Ill.—I wrote asking your prayers for prosperity. My husband now has a better position which pays him more money and is rich in opportunities. It is work that he likes and that will help him to develop the best that is in him. We cannot thank you enough for your prayers. —*Mrs. C. A. C.*

Hollywood, Calif.—I wired you for your prayers for the health and prosperity of my wife and myself. The following morning I received a call to go to work and since then we have had one demonstration after another of the efficacy of righteous prayer. We devoutly thank the Father and Silent Unity. My wife's health is greatly improved and, among other blessings, we were enabled to purchase our own home.—*J. E. K.*

Hammond, Ind.—I am thankful for your help. I said the prayer that you sent me and in a few weeks my husband had a good job.—*Mrs. C. H.*

Long Beach, Calif.—I wrote you about a week ago for help. Our rooms had been vacant and it looked as if

we could not rent them. We rented them yesterday. I am very grateful.—*C. G. T.*

Christobal, C. Z.—I asked prayers for R. C. and C. S., who were out of work. Since then they both have been reëmployed and are getting along well. I thank you for your prayers.—*J. A. Y.*

Hollywood, Calif.—I asked you for prayers that we might recover my husband's tool chest that had been taken out of the studio where he worked. The tool chest has been returned. I am thankful to God and to Unity.—*Mrs. F. E. C.*

San Jose, Calif.—Inclosed find a love offering. I asked for help in securing employment in a certain place, which seemed to me the only one open to me in the town. Silent Unity answered, and asked me to hold the following statement: *I place myself and all my affairs in the care and keeping of infinite love and wisdom. That which is for my highest good shall come to me.* Not only did I secure a position in my line, but one that seemed created for me and was better than the one I asked you to help me secure. I thank God and Unity.—*H. A. B.*

Chicago, Ill.—Thank you for your prayers. I am being greatly helped through them. My business has increased so that I need help on Saturdays.—*Mrs. K. B.*

San Jose, Calif.—A few days ago I wrote for prayers to help me find my watch. The watch has been returned. Many thanks to Unity for its wonderful help.—*V. E. B.*

New York, N. Y.—A little more than a month ago I asked for prosperity prayers. At that time we owed almost a thousand dollars. During the month my husband has had almost phenomenal success. I have sold two stories, my royalties on my book have been extremely good, and our debts are paid.—*S. B. M.*

Pasadena, Calif.—I thank you for all your help. It is many years since I have been as prosperous as I am now. Deep within me I feel that God is my support. For five years I have owned a patent on an invention, but I could do nothing with it. I wrote you for help, and your advice was to let God do the work. I followed your advice and put the patent away. About a month ago, through no effort of mine, a person offered to finance the manufacture of the patented article, and we are to divide the profits equally. —*A. F.*

Los Angeles, Calif.—I wrote you for prosperity prayers for my two sons. I want to tell of the good that has come

to them. The elder son has been made manager of the retail department of the concern for which he is working. The younger son has been wonderfully strengthened in his school work.—*Mrs. B. C. J.*

Santa Rosa, Calif.—I wrote you asking help in finding a house to rent. Two days later a wonderful opportunity was given us to buy our own home. I am thankful to God and to Unity for this great help.—*Mrs. J. S.*

Racine, Wis.—You may discontinue prayers that my son may get a good position. Almost as soon as my letter was posted he received the offer of a position at an excellent salary and in just such an environment as he has been longing for.—*Mrs. H. C. M.*

Venice, Calif.—I thank you for your prayers. When I wrote you I had just lost my position and we had a $200 note to meet. A few days after I wrote you the person who had caused me to lose my position went to the manager and asked him to take me back. The next day I went back to work. We were able to pay our note. I know now that God will supply my every need. I have been wonderfully blessed.—*N. S.*

TITHING

Red Cloud, Nebr.—It has become a joy to me to save my tenth for the Lord's work. Each day I thank the Father for the privilege of knowing about the Unity teachings and I try to apply the knowledge that I have gained.—*J. M.*

St. Louis, Mo.—I have been wonderfully blessed since I started to tithe. Somehow life seems different and I have an assurance that I will have everything necessary to make my home surroundings pleasant and my life successful. —*C. M. C.*

Corsicana, Tex.—Inclosed please find $85, my tithe. God is blessing me abundantly, for which I am very thankful both to him and to you. Under the system of living that you teach, life is indeed a beautiful thing. I cannot express my gratitude to Unity.—*W. B. C.*

Cochrane, Ont., Canada—Inclosed please find my tithe. The knowledge that I have gained from reading your periodicals and "Lessons in Truth" is the best and brightest thing in my life.—*Mrs. M. C.*

Kansas City, Mo.—When I first wrote you, everything was going wrong. Today I am a well, sound woman. I had been nervous from birth. I was given to the cigarette

habit. Today I can truthfully say that I never think about smoking, and I am no longer nervous. I am so thankful to God and to Unity for this great change that I have promised God to tithe, that I may send my tithes to help carry on the blessed work.—*J. R.*

FROM CHILDREN

Arcadia, Fla.—Your prayers helped me and I am doing well in my studies. I say The Prayer of Faith every day. It helps me. I thank God for all that you have done for me. I am sending you a small offering.—*L. R.*

Chicago, Ill.—Through your prayers the way has opened for me. My lessons are not at all difficult and my general surroundings are pleasant. You may discontinue prayers for me. I am inclosing my love offering. I thank you.—*L. H.*

St. Louis, Mo.—My eyes are still improving. My teacher moved me to the back of the room because my eyes are so much better. We are all very grateful and full of hope now. Inclosed you will find my love offering.—*W. N. S.*

Springfield, Ill.—I am well and happy and contented. I received my report card for last month and my grades are all good. Your prayers have helped me very much.—*K. J. D.*

GOOD WORDS CLUB

Weatherford, Tex.—If each word is a thought seed, we can scatter good without end, even if we sow only one seed each day. And since the world is so filled with wonderful thoughts, how necessary it is for us to keep ourselves tuned to receive all the helpful suggestions that come to us through the universal mind. Now that I have learned what words will accomplish, I feel like starting a new life, a new world built out of my new words. Surely the greatest privilege that we have is this wonderful privilege of speaking words for new creation where old conditions are unsatisfactory.—*C. N.*

Alhambra, Calif.—I have been so much happier since I joined the Good Words Club. Good words mean everything to me. I received my pledge and my pin, and both are helpful to me. I inclose a freewill offering to help along the wonderful work of the club.—*Mrs. B. D.*

New York, N. Y.—The spoken word is doing wonders

for me. It is drawing great good to me in many ways. I am deeply grateful to God.—*M. M.*

Wichita Falls, Tex.—Since becoming a member of the Good Words Club I have learned to guard my conversation in many ways. I have learned what a good influence I can be to others by refusing to enter into idle conversations.—*Mrs. C. E. C.*

RADIO

Chicago, Ill.—Thank you very much for your fine programs. Your programs come in loud and clear.—*R. S.*

Quitman, Mo.—I heard a part of one of your programs yesterday and I enjoyed it. I thank you for the good services.—*Mrs. R. S.*

Winnipeg, Man., Can.—Last night I heard your concert over the radio and I appreciated it very much.—*H. K. C. D.*

Saginaw, Mich.—I want to express my appreciation of the program received from your station. It came in clearly. —*L. B.*

Smithville, Ga.—Your programs are coming in clearly. —*V. T.*

APPRECIATION

Chicago, Ill.—Out of my gratitude for what you have done for me, I am inclosing my check for $500, a thank offering. Unity has been more to me than words can express. Through my understanding, the Christ within me is bringing faith and spiritual illumination to me.—*Mrs. S. D.*

Cleveland, Ohio—Inclosed find a love offering for your prayers for the little one who had infantile paralysis. She can walk and play outdoors again. I am very grateful to God and to you.—*Mrs. J. W. M.*

Brooklyn, N. Y.—I telegraphed for your prayers, as I was threatened with an operation. On the following day there came to me a feeling of confidence and a very clear realization that I was under the care of the great Physician. There has been no indication of any bodily ailment since, although I have had no medical treatment. I write this with deep gratitude. Please accept the inclosed $50.—*E. D. C.*

Glendale, Calif.—I asked for prayers to help sell three parcels of property. Thanks to God and to Unity, they

have been sold when property was selling very slowly and there were very few cash buyers. We sold all three for cash for the price that we asked. Please accept the inclosed $25.—*S. N.*

Hudson, Mich.—The blessings that have come to me through Unity have been many. I am better in every way. Before I knew of Unity I worried constantly because I was not able to work and had no income. Now I know that God will supply my every need. I am inclosing a check for $10, which is a tenth of a gift that recently came to me from a most unexpected source.—*M. E. C.*

HARMONY

Berkeley, Calif.—You may discontinue prayers in behalf of my daughter. A great misunderstanding has been harmoniously straightened out. We join in sincere thanks to you for your aid.—*K. C. B.*

Chicago, Ill.—I have been asking for your prayers for myself and my child and the woman that had the child for twelve or thirteen years. You prayed for me that my affairs might be worked out to the glory of God. I now have my daughter with me and she has grown to love and respect me. I am thankful to God and to Unity. Please publish this testimony, that other despondent mothers may profit by it. —*Mrs. M. M.*

PROTECTION

Columbus, Ohio—I certainly have had some wonderful manifestations of God's love and protection in the last month. I drove a car on a trip of 1,750 miles, and did not have even a puncture. My only companion was the unseen Guest. I had some wonderful experiences, and could see and feel the hand of God protecting and guiding me. I thank you for your help.—*E. S.*

San Bernardino, Calif.—I wired asking you to pray that a bad fire in the hills might cease. About eight hours after the time that the telegram should have reached you the fire was out, though the wind had not died down at all. I thank you for your prayers. May God bless your good work.—*Mrs. J. B. R.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to wee folk. Artistic. Monthly .....$1 a year

The Christian Business Man. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives Sunday program at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO OUR SUBSCRIBERS

Did you notice the color of the wrapper on this magazine? A pink wrapper indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. In that case a subscription blank is inclosed for your convenience in renewing.

You will not wish to miss an issue of this magazine; we suggest therefore that you renew at once. If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with a check or money order to cover the cost of your subscription, and mail it to us. This will mean that you have renewed your subscription.

OUR GROWTH—AND YOU

Unity School does not advertise its services and its publications except in the Unity publications and through the mediums afforded by the Unity organization. It is dependent for its growth on its present subscribers and the efforts that they make to spread to all the world the story of its work, its aims and ideals, and its publications. Are you doing your part to advance this work? Do you know of some friends who might be interested in Unity literature? If so, we offer you our coöperation in bringing it to their attention. List their names in the space provided below and we will gladly send them samples of our periodicals without cost either to you or to them.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Kindly send sample copies of your periodicals to the following persons:

Name .....
Address .....
City ..... State .....

Name .....
Address .....
City ..... State .....

Name .....
Address .....
City ..... State .....

If you have other names to whom you wish samples sent, you may list them on a separate sheet of paper.

PUBLISHERS' NOTES

One of our larger dealers reports that his store is selling more Bibles than ever before and that a great many business men are buying them. It is a fact that business men are coming to see the practical, common sense ideas in the Christ teachings. Unity has been a pioneer in the field of Truth literature for men. Prominent in this class of literature are the following named publications issued by Unity School: The Christian Business Man, a monthly periodical filled with practical ideas; "Lessons in Business," showing the practical application of the teachings of Christ to all business; "The Christian Salesman," a booklet compiled especially for the salesman who is attempting to apply these teachings to his selling, whatever his product for sale may be.

The 1925 Unity Catalog contains many splendid illustrations of the various departments and activities of Unity School. New pictures have been taken especially for the catalog. In addition to the pictures, a short history of the Unity work, and an explanation of the work of the different departments, the catalog contains a complete descriptive list of all of the Unity publications.

If you wish to have one of these catalogs, we suggest that you mail us your request at once, as the supply is limited. No charge is made for this souvenir catalog. For this reason, many of our friends will wish to make an offering to help meet the expenses of its publishing. Such offerings will be gratefully received.

The mailing date of Unity magazine has been advanced several times during the last year until we are sure that now it is being mailed in ample time to reach our most remote subscribers before the time when they are expected to begin the class thoughts given in Unity. We are therefore discontinuing the publishing of the class thoughts a month in advance for our subscribers in foreign lands. They will find the class thoughts on the illuminated pages in the body of the book, not in the publishers' department.

If each of our present subscribers should send in one new subscription—well, it would keep us jumping to handle the increase in our work, but we are perfectly willing to try, if our subscribers will do their part to bring about this increase. Send in your new subscription today.

The Good Words Club has worked out a new plan whereby it may be of assistance to its members in their efforts to improve their speech and to live up to their Good Words Club pledge. The plan is this: The Good Words Club will issue a Good Words Reminder Box to any one who desires to adopt the plan and who will agree to use it sincerely. The box should be placed in a position in the home or in the office where it can be easily reached. When a word is used that is contrary to the rules of the Good Words Club, a reminder fee consisting of any amount of money that the individual decides upon is dropped into the box. At the same time the wrong word is to be offset or neutralized by the use of a good word. The box should be opened once a month and the contents used for the promotion of good words and the welfare of humanity. The contents may be exchanged for a money order or check and sent to the Good Words Club in Kansas City to help with the expenses of carrying on the Club, if the member so desires.

We suggest that if you are interested in this new plan to promote good words, you write the secretary of the Good Words Club, Unity School of Christianity, for further information about it, or that you order a Reminder Box.

Beginning in the June issue of Unity magazine we are taking up in our home department questions of Sunday school work and other matters of interest to the home circle which have not hitherto been discussed in these pages. These new features will bring into this department some new contributors whom our readers will appreciate. Have you a friend who seems to have some difficulty in adjusting smoothly the problems of her home and of her children? She would especially appreciate this department of Unity magazine. Why not send her a sample copy and call her attention to the home department? She would undoubtedly be very grateful for your kindness and would receive from this magazine just the help that she needs.

There has been a little trouble over the new Unity cover, due to our inability at first to get the right sort of glue. We have overcome this difficulty and feel certain that in future our subscribers will not find their magazines breaking and the pages coming loose. We wish to say that this new style cover was not adopted as a result of an effort at economy. It was made possible only through the purchase of new equipment, and we consider it a great improvement over the old style cover.

Retta M. Chilcott, who has been a regular contributor to The Christian Business Man, recently received a letter from a Boston publisher in which he stated that his attention had been very favorably attracted by her article, "Making Business Substantial," in the February issue of that magazine. He further said: "If you have sufficient material on hand to make a book, we should be glad to consider such a manuscript." We feel that this is a notable comment from one quite capable of judging. As a matter of fact, Unity is contemplating putting out a book by this author as soon as there shall be sufficient material on hand. In the meantime, subscribers to The Christian Business Man will be given more of the practical, interesting ideas through which this author makes her appeal for sane business methods based on Truth.

When consulting with a dramatic teacher of a Kansas City high school as to a suitable play to put on for Sunday school children, the assistant superintendent of our Sunday school was referred to the magazine, Wee Wisdom. The dramatic teacher said: "Many of the stories in Wee Wisdom are wonderful, full of originality, and have good moral lessons that can be easily arranged for splendid plays and acts for children." We wonder whether it is not possible that teachers and leaders, even parents, are overlooking some of the possibilities in Wee Wisdom stories.

The writer of the following letter is one of the many, many Weekly Unity boosters scattered over the world: "I am a subscriber to Weekly Unity and know its value. I read it and reread it. I would go without a meal to read it. It is food and health for the sick, and strength and prosperity for the well. I am glad to pass it along and I always do. I can always find some one who needs just what it teaches."

Tiny tots, like the grown-ups, are looking for the road to happiness. A new serial starting in the May issue of Wee Wisdom magazine, entitled "The Road to Happiness," helps them to find the road that their little feet must travel to find happiness. There are other stories and several poems, including an especially attractive one by Imelda Octavia Shanklin, that will delight the little readers. If your children are not already receiving this magazine, send for a sample copy or send $1 for a year's subscription, at once. You will find it money well invested.

A KNOWLEDGE THAT LEADS TO UNLIMITED JOY

"Since I took up the study of Truth as it is taught by Unity, I have found the solution to my problems, and now, in spite of seeming troubles, I know the law by which I may have unlimited joy and by which I even may bring external conditions into divine order." This is part of a letter written to us by a Unity student. Faith and knowledge did not come to him without some study and effort on his part, but what a glorious satisfaction he now has in the knowledge that he has found the law by which he may have unlimited joy.

A little study of the basic principles of the Unity teachings, combined with a sincere desire to know the Truth, and you too may have inward assurance of unlimited joy.

For beginners in the study of Truth, we recommend "Lessons in Truth" (by H. Emilie Cady), to be studied in conjunction with Weekly Unity. The strong and inspiring teachings of this book form a valuable course of study. "Lessons in Truth" is published in several bindings: paper, $.75; paper, pocket size, $.75; cloth, $1.50; limp keratol, $3.

For the more advanced student, "Christian Healing" (by Charles Fillmore), and Unity magazine are especially well adapted. "Christian Healing" is a book on practical spiritual healing. It explains the healing law that Jesus Christ proved and that men and women of today can understand and practice. The author teaches only what he himself has tested and proved during his years of study. "Christian Healing" is sold in the following named bindings: paper, $1; paper, pocket size, $1; cloth, $2; limp keratol, $3.

BIBLE QUOTATIONS

Occasionally our readers tell us that they are unable to find in the Bible the Scripture quotations that are used in our articles. All Bible quotations used in our articles (this does not apply to reprints) are taken from the revised version of the Bible known as the American Standard Version (A. S. V.). If quotations are used from other editions or translations of the Bible, the name of the edition or translation is given.

BOOKLETS BY CHARLES FILLMORE

Comparatively few of us are privileged to be members of Charles Fillmore's classes. Those of us who are so privileged feel that there is no better road to spiritual understanding than through such training, instruction, and mental discipline as he gives.

For those who do not enjoy this personal instruction and illumination, he has put into writing the result of his years of study, meditation, and healing service. These writings include the following booklets:

FINDING GOD—The name expresses fully the purpose of the booklet. How to unlock the door leading to the great Presence and how to enter in are taught in its pages. Price, $.25.

HOLY SPIRIT—"The intellect is not to be trusted; a higher and more far-seeing guide is necessary." We can contact this guide by looking to the indwelling Spirit, the Holy Spirit. Price, $.25.

GIVING AND RECEIVING—There is a divine law of equilibrium in finances which must be understood before we can receive to our capacity. Price, $.25.

DIRECTIONS FOR BEGINNERS—The fundamental teachings of the science of Being and of Practical Christianity, including a six-days course of treatment instruction and an affirmation and a denial for each day of the week. Price, $.25.

THE PHILOSOPHY OF DENIAL—A powerful aid to the Truth seeker in banishing delusions of error of every kind. Price, $.35.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY—A simple, clear explanation of the principles underlying Practical Christianity. Price, $.35.

THE INVISIBLE RESOURCE—There is a way by which man may manifest any desire that he is capable of conceiving, even eternal life in the body. Price, $.25.

THE UNREALITY OF MATTER—Charles Fillmore's philosophy on the great illusion—the visible resource. A dissertation probing to the depths of metaphysical reasoning. Price, $.25.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

UNITY GOOD WORDS CLUB

The Good Words Club now totals 37,000 members. All interested in the uplift of humanity are invited to join the club. Two secretaries are required to handle the work at headquarters, therefore freewill offerings are most welcome in order that the club may continue to spread its message to the world.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town .....State .....

Sign this pledge personally for enrollment

The club emblem, pin or button form, $1.50, and the wall pledge card, $.25, are for helpful reminders.

Please check the magazine to which you subscribe or have access: Unity (——), Weekly Unity (——), Wee Wisdom (——), The Christian Business Man (——), Unity Daily Word (——).

HAVE YOU SUCCEEDED

in locating the storehouse that contains all the riches of this or any other world? There is a lesson in the

UNITY CORRESPONDENCE COURSE

which explains to you what riches are, whence they come, how they are brought into manifestation. There is a divine law that must be fulfilled; when you comply with this law the wealth of the kingdom is at your disposal. If you want to learn more about this course, ask for information from the

CORRESPONDENCE SCHOOL DEPARTMENT

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light are invited to join Silent-70 and take up the work. Write to us for information.

We give the following testimonials:

Junagud, India—Miss G. K., of New York City, has kindly favored me with a copy of your magazine, Unity. Yours is indeed a very great mission, and I pray that you may form branches of your mission in India, as well as in all other countries of the world. Your work is sure to turn the world into a heaven.—*L. L.*

A Prison—I thank you for your fine work for the inmates of this prison. Because of you, many men have gone out with an understanding of the Truth. Just the other day an inmate said to me that the period that he had spent in this prison had proved the greatest blessing of his life, because he had learned to know the truth which makes men free.

A life prisoner who works in my office showed me a letter in which you offer to supply "Lessons in Truth" and other literature. You have been sending literature to this prison for nearly six years, and again I want to thank you for this great service to the inmates. If you will send us a number of copies, say twenty-five, of "Lessons in Truth," they will accomplish a great deal of good.—*The Chaplain, S-70 No. AK-44.*

[EDITOR'S NOTE—The chaplain who wrote this letter is a member of Silent-70 and for six years has received our literature and distributed it in the prison. He is a Truth student, and uses Unity teachings in his work.]

Cincinnati, Ohio—Some time ago you sent me a package of pamphlets to give away. I gave some to a neighbor a year ago; her people became interested in Unity teachings, and God's goodness has brought her sister back from the insane asylum where she had been for eight years. The woman is now at home doing her own work. A man in another town became interested and has given up meat-eating. Will you please send me some more literature. May your good work spread to every land and help all people.—*Mrs. E. S., S-70 No. CH-29.*

WHAT IS "UNITY DAILY WORD"

UNITY DAILY WORD is the new metaphysical magazine that every one is boosting.

UNITY DAILY WORD first appeared in July, 1924, and has attracted thousands and thousands of students.

UNITY DAILY WORD is a pocket-size, monthly manual, devoting a full page to each daily lesson.

UNITY DAILY WORD gives you a watchword for each day and a short sermon on the subject.

UNITY DAILY WORD gives quotations from the Bible and from Unity textbooks suitable for the daily lesson.

UNITY DAILY WORD gives you 365 lessons on the development of the healing consciousness.

UNITY DAILY WORD is priced at $1 a year. Send for it today and begin the daily lessons right away.

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your purchases direct from the nearest address.

Many of the centers and classes listed below have regular meetings which you are cordially invited to attend.

ALA, BIRMINGHAM—Mrs Moody Wray, 1109 12 Ct N
ARK, LITTLE ROCK—Unity Class, 805 Byrd
CALIF, ALAMEDA—Home of Truth, Grand and Alameda
ARCADIA—Unity Class, Oak Tree Cottage, E Huntington dr
BERKELEY—Home of Truth, 2738 Regent; Northbrae Truth Cen, 1037 Colusa
CLOVERDALE—Truth Cen
EL CENTRO—Unity Reading Rm, First Natl Bank bldg
ESCONDIDO—Unity Study Club, Escondido hotel
FRESNO—Unity Truth Cen, 925 Divisadero; Emilie Weisenberger, 105 N Van Ness
HAYWARD—Unity Truth Cen, 448 Castro
HERMOSA BEACH—Meta Lib, 837 Hermosa
HOLLYWOOD—Unity, 5640½ Sunset blvd; Phedra McKee, 1556 Morningside Court; Unity Cen, 677 N Wilton Pl
HUNTINGTON BEACH—Mrs J A Wood, 207 Detroit
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Soc, 432 Locust; Hewitt's Bkstore, 117 Pine

Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 618 W 9th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Unity Lib, 233 S Bdwy, rm 342; Meta Lib, 432 Music-Arts bldg; Betty Crittenden, 4312 Rosewood; Bullock's
Modesto—Unity Reading Rm, 1030 12th
Oakland—Fruitvale Truth Cen, 2021 24th; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg
Osdick—Mrs D G Thomson
Palo Alto—N T Truth Cen, 565 Hamilton
Pasadena—Unity Soc, 345 W Calif; Brown Shop, 190 E Colo; Church of Truth, 333 Summit; Unity Cen, 40 and 42 Oak Knoll
Richmond—Mrs Beulah W Tiller, 146 2nd
Riverside—School of Christianity, 1263 Main
Sacramento—Unity Cen, 309 Plaza bldg; Unity Study Class, 1326 P, apt C
San Diego—Unity Soc, 412 A; Home of Truth, 1515 Front; House of Blessing, 2109 2d; Meta Lib, 1023 7th; Mrs M K Simpson, 3929 University
San Francisco—Unity Temple, rm 412, 251 Post; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Truth Cen, 358 Sutter; The Emporium; Jessie J Knox, 177 11th ave
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
San Pedro—Unity Cen, 934 W 11th; Unity Truth Cen, 460 10th
Santa Barbara—Truth Cen, rm 39, 17 E Carrillo
Santa Cruz—Universal Truth Cen, 15 Alta bldg
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
Stockton—George B Purinton, 45 W Park
COLO, Colorado Springs—Unity Cen, 109½ N Tejon, rm 10
Denver—Unity Cen, 302 Community Chest bldg; College of Divine Science, 1819 E 14th; Power Pub Co, 4235 32d
Ft Collins—Gertrude H Tracy, Bx 349
Pueblo—Unity Truth Cen, 124 W 13th
DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Caroline Clark, 36 Carroll
Washington—Unity Soc, 1326 I, n w; Unity Truth Cen, 1214 U, n w; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, n w
FLA, Jacksonville—Unity Cen, 302 Clark bldg
Miami—Mrs Geo C Bischoff, 3328 N Miami
St Petersburg—Unity Cen, E 226 10th ave N
Tampa—Unity Cen, 1107 Marion; Henry C Parrott, box 581; Unity Truth Cen, 112 Hyde pk pl; Mrs O M Whitman, 1214 Santiago
GA, Waycross—Truth Cen, 1211 Burnet
IDAHO, Montpelier—Verna I Shupe, box 531
Pocatello—Mayme Myers, 805 S 9th
ILL, Centralia—Meta Lib, Trust Bank bldg
Chicago—Unity Soc, 500 Capitol bldg, 159 N State; Unity Fellowship, 501 Music College bldg, 64 E Van Buren; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Roseland Unity Study Club, 11749 Union, W Pullman; Unity Cen, 3506 S State
Chicago Heights—Unity Home of Truth, 1136 Emerald
Moline—Truth Cen, 1620½ 3d
Springfield—Lawrence Cen Constructive Thinking, 325 E Lawrence

WAUKEGAN—Mrs C W Lindberg, 408 South
IND, ANDERSON—Community Service Cen, 1607 Madison; Glen M Tait, 505 Farmers Trust bldg
FORT WAYNE—Unity Study Club, 1210 S Calhoun
INDIANAPOLIS—Unity Truth Cen, 1114 Odd Fellows bldg; Truth Temple, 621 Meyer-Kiser Bank bldg
KOKOMO—Mrs Norman Simpson, 523 S Washington; Sander's Bkstore, 119 E Walnut
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Alice M DePuy, 75 W Maple
IOWA, CEDAR RAPIDS—Unity Cen, 1011 2d, e
DES MOINES—First Unity, 228 Victoria hotel; Mrs D A Gross, 713 School
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—School of Christianity, 1936 N 6th
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 824 S Martison
KY, LOUISVILLE—Truth Cen, 604 Shubert bldg; W K Stewart Co, 425 S 4th; Unity Cen, 1620 S 2d
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 2301 St Thomas; Christ Church, 5641 W End blvd; Rev J S Wright, 2538 Orleans
MAINE, SACO—World Helpers, Flagg Pond rd
MASS, BOSTON—Truth Cen, 739 Boylston; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield; Adolph's School, 472 Boylston; Progressive Bkshop, 140 Longwood
CAMBRIDGE—Truth Cen, 71 Martin
LOWELL—Mrs Frank W Derby, 11 Cascade
SPRINGFIELD—Unity Cen, 21 Besse pl, rm 214
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 3782 Woodward; G W Hurley, 1532 Maple, rear; John V Sheehan, 1550 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—School of Meta, 417 Stevens, Nellie A Thompson
GRAND RAPIDS—Ida Bailey, Coit rd, North Park, r r 9; Herpolsheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 303 Seymour
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MINN, DULUTH—Mrs E Lee, 326 E 2d
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 831 Aero bldg; Caroline D Walen, 2310 W 50th; Psychology Club, 2744 4th, s; Harmonial Cen, 1607 Nicollet
ST PAUL—Meta Lib, 99 Garfield; Soc of Truth, 446-A Wabasha
MISS, GREENWOOD—R L Hataway, 807 S Main
MO, KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Bookman Lib, 1108 Grand; Unity Cen, 203 Jewell bldg, Armour and Troost; Emery, Bird, Thayer; Cummings Bkstore, 227 E 9th
ST JOSEPH—Unity Cen, 225 Kirkpatrick bldg
ST LOUIS—H H Schroeder, 3537 Crittenden; Unity Cen, Hotel Mel-

bourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, BUTTE—Keefe Bros, 25 Park
NEBR, FALLS CITY—Unity Cen, P O box 435
LINCOLN—Unity Soc, 502 Fraternity bldg
OMAHA—Unity Class, 3314 Burt; Meta Lib, 280 Acquilla ct, 1615 Howard
NEV, LAS VEGAS—B M Bower, box 981
YERINGTON—Mrs C S Durand, box 67
N H, MANCHESTER—Home of Truth, 153 Concord
N J, ATLANTIC CITY—Truth Cen, 1113 Boardwalk, suite 6
EAST ORANGE—Divine Science, rm 7, Triangle bldg
ELIZABETH—Unity Soc, 1081 E Jersey
HACKENSACK—Truth Cen, 360 State
MONTCLAIR—M Elizabeth Blackmore, 303 Claremont
NEWARK—Unity Soc, Riviera hotel
PATERSON—Unity Truth Cen, 98 Bdwy
N M, RATON—May Schleifer, 321 N 4th
N Y, BROOKLYN—Unity Classes, 774 E 4th; Unity Soc, 118 Pierrepont; Unity Soc, 130 Milton; Mrs Mary A Barnard, 38 Putnam
BUFFALO—Unity Soc, rm 18, mezzanine floor, Hotel Staler; League for Larger Life, 152 Elmwood; Aries Bkshop, 116 Delaware
NEW ROCHELLE—Unity Cen, 490 Main
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ROCHESTER—Unity Soc, Hotel Seneca; Scrantom's, Powers bldg
SCHENECTADY—Unity Cen, 125 Park
SYRACUSE—Katherine Carter, 155 E Onondaga
UTICA—Home of Truth, 5 Hobart
N D, DICKINSON—Knapp's
OHIO, AKRON—Unity Cen, 283 S Main
CANTON—Ralph Young, 139 Cleveland, s w
CINCINNATI—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken
CLEVELAND—First Church Div Science, 725 Hickox bldg; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Ann Whitcomb Fairfield, 9th flr, B-2, Hotel Cleveland
COLUMBUS—Unity Truth Cen, Seneca hotel, Broad and Grand
HAMILTON—New Thought Unity Temple, 440 N D
MT VERNON—Katherine K Staunton, 15 N Mulberry
TOLEDO—Unity Class, 656 Pleasant pl; Tiedtke's news stand
OKLA, BOLEY—Mrs Annie C Hughes, box 44
OKLAHOMA CITY—Unity Cen, 305 Baltimore bldg
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OREGON, MILL CITY—Jennie Christensen, c/o Mrs A Hinkle
PARK PLACE—Clara H Rosebraugh
PORTLAND—Meta Lib, 312 Central bldg; Realization League, 727 Corbett bldg; Tansing Book Co, 380 Morrison
PA, BUTLER—Ethel C Turner, 426 N Washington
ERIE—Truth Cen, Reed House
PHILADELPHIA—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Mrs Frances M Turpin, 4240 Chestnut
PITTSBURGH—Kingdom School, 819 Wabash bldg; Grail Bkshop,

3012 Jenkins arcade, 3d flr
WILKES BARRE—Alice B Sadler, 57 Terrace
R I, PAWTUCKET—Ida M Syddal, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307
TENN, MEMPHIS—Unity Cen, rm 4, Woman's bldg
NASHVILLE—Unity Cen, 206 Maxwell House; Life Builders, hotel Willard
TEX, AUSTIN—Griegs, 910 Congress
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AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Anna Hudson, 145 Collins; Book Shop, 229 Collins
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SASKATOON, SASK—Unity Study Class, 314 Canada bldg
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VANCOUVER, B C—Truth Cen, 18 Fairfield bldg
VICTORIA, B C—Unity Cen, 600 Campbell bldg
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life? Then cast
No backward glances to-
ward the past,
And though somewhat
be lost and gone,
Yet do thou act as one
new-born.
What each day needs,
that shalt thou ask.
Each day will set its
proper task.

—*GOETHE.*

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